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TEN JĀTAKAS.

To

Robert C. Childers Esq.,

whose kind exhortations
caused me to renew my Pāli studies,
this book is inscribed
as a token of esteem and affection

by

V. Fausbøll.

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TEN JĀTAKAS.

THE ORIGINAL PĀLI TEXT

WITH

48875

A TRANSLATION

AND

NOTES.

BY

V. FAUSBØLL.

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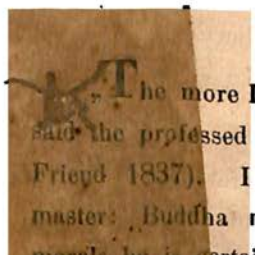
PREFACE.



„The more I think of Buddha, the more I love him", said the professed Christian Government Schoolmaster (Ceylon Friend 1837). I think many will agree with the Schoolmaster: Buddha may be wrong in his teleology, but in his morals he is certainly on a level with Christ, and even Barthélemy Saint-Hilaire cannot but admit „que, sauf le Christ tout seul, il n'est point, parmi les fondateurs de religion, de figure plus pure ni plus touchante que celle du Bouddha. Sa vie n'a point de tache". (Le Bouddha et sa Religion, nouvelle édition, Introduction p. V). Look only at the beautiful tale that opens our Ten Jātakas and wherein a man's superiority is judged by his way of retaliating. When Confucius was asked: „What do you say concerning the principle that injury should be recompensed with kindness?" the Master said: „With what then will you recompense kindness? Recompense injury with justice and recompense kindness with kindness". (Legge, Chinese Classics Vol. 1 p. 152). But Christ said unto us: „Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (St. Matthew, 5, 44). And now what does Buddha teach? Exactly the same as Christ: Of two kings one

The Mallika-king overthrows the strong by strength,
the soft by softness,
the good he conquers by goodness,
the wicked by wickedness;

but the other, the Bārāṇasī-king,

By calmness he conquers anger,
the wicked he conquers by goodness,
he conquers the avaricious by charity,
by truth the false-speaker;

and the latter is by Buddha deemed the greater. So I too say, the more I learn to know Buddha, the more I admire him, and the sooner all mankind shall have been made acquainted with his doctrines the better it will be, for he is certainly one of the heroes of humanity.

The different connections which our ten tales have with several other stories in that large material of folk-lore spread all over the world as a remainder of an age prior to the introduction of writing, the age of man's childhood, I leave to others to make out more fully, I shall myself here only point to a few similarities that I have happened to observe: With the 2d story can be compared „La Caille et le Faucon" in „Les Avadânas par Stan. Julien" 2, 83; the 3d story is substantially identical with „Le Lion et le Sanglier" in „Les Avadânas" 1, 97; in the 5th story is told how a yakkha had got permission from Vessavaṇa to eat all those who, on one sneezing, forgot to say „mayst thou live!" compare with this Somadeva's K. S. S. 6, 28 v. 129—180; from the 6th story we learn that an elephant who has been cured by some carpenters, afterwards, of his own free will, serves them; this reminds us of the lion that follows Ivan

after being saved by him from the serpent; of the 7th story you will find an extract in Sp. Hardy's Manual p. 113; the 9th story must, I suppose, be referred to that cycle of Fairy Legends which, from one common stem, has, it seems, branched out into many differently named tales that have sometimes only a few traits in common, comp. „the golden town" in Somadeva, „der goldene Vogel" in Grimm, „Guldfuglen" in Asbjornsen, „Talande Fogeln" in Bäckström, „Ungdoms-Landet" in Hyltén Cavallius and Stephens etc.

As to the difference between the Singhalese (C) and the Burmese (B) Redaction of the Jātaka-Book, I still hold the same opinion that I expressed in my „Five Jātakas", and to show the correctness of this view I shall now give a survey of the principal different readings of both redactions in our ten Jatakas:

1. Sometimes, although not very often, the two redactions differ totally in the words:

Page:	C.	B.
1	tiretvā	virodetvā
2	ñatvā	sutvā
14	sīha	samma
16	gāhāpetvā	āhārāpetvā
21, 22	sarado	parato
51	pesesi	pāhesi
26	siñcāpesuṁ	makkhāpesuṁ
34	dassenti	karissanti
42	asukhayamāno	parihāyamāno
16	desetvā	dassetvā
21	khādantu	adantu
10	tappenti	kappenti
23, 29	saggapadaṁ	saggapuraṁ
24	jīvikaṁ	jīvitaṁ

2. They sometimes differ in the choice of tenses and moods:

Page:	C.	B.
8	kathesi	katheti
10	nadi	nadati
9	khādissāmi	khādāmi
20	kappeti	kappesi
15	apāpessaṁ	pāpeyyaṁ
43	agghāpessasi	agghāpeyyāsi
8	āgacchanti	āgacchantu
18	pakāsetuṁ	pakāsento
42	agghāpetvā	agghapento

3. On the whole it seems that C retains older forms and expressions, whereas B replaces them by more modern, more common, or more regular ones:

Page:	C.	B.
2, 27, 54	kucchismiṁ	kucchimhi (p. 27 I ought to have adopted the reading of C)
27	parivāri	parivāresi
9	āgañchi	āgacchi
33	dadanti	denti
51	gāhapesiṁ	gaṇhāpesiṁ
55	gaccha	gacchāhi
42	pakkositvā	pakkosāpetvā
42	ḍasāpetvā	ḍaṁsapetvā
43, 54	ḍasitvā	ḍaṁsetvā, ḍaṁsāpetvā
44	ḍasanto	ḍaṁsento
28, 29, 51	kālakata	kālaṁkata
12	imissā	imissāya
14	ukkara	uccāra
7, 50	Himavantapadesa	Himavantappadesa
8, 12	catuppada	catuppāda
5, 6	Malliya	Mallika

Page:		
39	pavattati	pavatteti
13	anubandhiṁsu	anubandhisuṁ
28	pahiṇiṁsu	pahiṇisuṁ
32	āgamaṁsu	āgamaṁsuṁ
35	āhaṁsu	āhamsuṁ
24	arogo	arogo
11, 15	desanaṁ	dhammadesanaṁ
33	parupana	pārumpana
32	pārupitvā	pārumpetvā
32	apārupitvā	apārumpitvā
35	pārupitvā	pārumpitvā
16	divasaṁ yeva	divasañ ñeva
17	saddhiṁ yeva	saddhiñ ñeva
39	tumhākaṁ yeva	tumhākañ ñeva
48	tesaṁ yeva	tesañ ñeva
29, 44, 53	ovaditvā	ovāditvā
54	patirūpaka	paṭirūpaka
28	thokathokaṁ	thokaṁ thokaṁ
4	jātigottakula	jātigottaṁkula
30	Alīnacittarājakumā-	Alīnacittaṁ rajakumāraṁ
30	Kosalarājānaṁ	Kosalaṁ rājānaṁ
9	nipannasigālaṁ	nipannaṁ sigalaṁ
50, 53	suvaṇṇavāṇṇamoro	suvaṇṇavaṇṇo moro
8	kaniṭṭhā cha bhātaro	cha kaniṭṭhabhātaro
9-10	māressāmi	mārissāmi
14	saṁgāmessāmi	saṅgāmissāmi
10	sallakkhetvā	sallakhitvā
24	bandhitvā	bandhetvā

4. B sometimes adds and sometimes omits a few words. The additions seem on the whole to have the character of minor ameliorations of the style; of the omissions

some may have arisen from the carelessness of the copyist, but some also seem to be intentional. Additions: pp. 4 vā, 8 kathaṁ, 10 idaṁ, 12, 16 pi, 14 samma tvaṁ, 17 iti dve, 20 dhareyya va, 20 hi, vaṭṭati, tattha, 22 so, 24 ekaṁ, makkhitvā, 27 ca, 30 paccekabuddhaṁ vā, 32 āhaṁsu āhaṁsu, va, nu, 33 tā, 35 pappatamuddhani thatvā, 36 pi, 37 vatvā, dve putte vijāyi, 42 te, dve, 43 asse, 46 hi, 49 tadā, 50 sutvā, 51 vegena, 52 ahosi, 54 [pa]tirūpako, 55 va. Omissions: 14 sarīraṁ, 34 nama, 36 tiṇāni, 38 pi 'ssā, evaṁ, 49 imaṁ, 50 me, 51 āha, pana, 52 vatvā.

5. In a few cases B seems to have preserved the true reading, or at any rate to have made a necessary correction where in the course of time, by the carelessness or stupidity of transcribers, an error had crept into the text; thus p. 3 itaro instead of itarasmiṁ which, as far as I can see, can give no meaning, but seems to have been occasioned by the foregoing imasmiṁ, likewise 4 te instead of tesaṁ occasioned, as it seems, by the following sayaṁ, 5 alikavadinaṁ instead of alikavādiniṁ occasioned by the following musāvādiṁ, 15 pāpessati instead of pāpessasi, 18 imasmiṁ vakkale instead of imasmiṁ vakkalaṁ, paviṭṭhaṁ instead of paviṭṭho, 37 gaṇhāhi instead of gaṇhāsi, 52 nibbattitvā instead of nibbattetvā, tvaṁ instead of taṁ, 56 āṇāpesi instead of ānāpesi(?), 8 āgacchantu instead of āgacchanti(?), 38 paṇāmeti instead of paṇāmati(?).

From all this I think it will appear that C is an older edition which in a few instances has been corrupted, and that B represents a later, corrected edition. I have therefore mainly followed the Singhalese Redaction and taken care not to adopt the readings of B except in cases where the

readings of C could give no meaning, or at most a very bad one.

With regard to the use of long and short vowels I have not yet been able to make up my mind; it is much to be desired that some one should take up this question and give it a thorough sifting.

I have this time not translated the frame-work, but only what I consider the oldest part of the Jātaka, that is to say: the tales that Buddha has chosen out of the old Indian folk-lore and adapted to his instructional purposes. As the book now exists it is evidently a Commentary on the original Jataka-Book, for at the beginning and at the end it is called Jātakass' Atthavaṇṇanā, and in the book itself often occurs a discrepancy between the Text and Commentary (Pāḷiyaṁ pana „na man taṁ āgamissatîti" likhitaṁ, taṁ Aṭṭhakathāya n'atthi), but it is now very difficult to see what belongs to the commentary and what to the Jātaka-Book itself, the latter no longer existing separately, as far as I know.

To constitute the Text I have had, besides C and B mentioned in my Five Jātakas p. 1, two more MSS. procured for me from Ceylon through the kindness of Mr. Childers, one (C^s) from the Buddhist priest Subhūti, the learned editor of Moggallāna's Abhidhānappadīpikā, the other (C^p) from the late Buddhist priest Yatrāmullē Dhammārāma. I have also had an additional copy ($C^{p\,2}$) of the Rājovāda-Jātaka in the handwriting of the latter.

Copenhagen May 3, 1872.

Formerly published:

Dhammapadam. Ex tribus codicibus hauniensibus palice edidit, latine vertit, excerptis ex commentario palico notisque illustravit V. Fausbøll. Hauniæ 1855. 4 Danish dollars.

Five Jatakas, containing a Fairy Tale, a Comical Story, and Three Fables. In the Original Pāli Text, with a Translation and Notes, by V. Fausbøll. Copenhagen 1861. 1 dollar 3 marks Danish.

Two Jātakas. The original Pāli Text, with an English Translation and Critical Notes. By V. Fausbøll. 1870. (From the Journal of the R. A. S.). 3 marks Danish.

The Dasaratha-Jātaka, being the Buddhist Story of King Rama. The Original Pāli Text with a Translation and Notes by V. Fausbøll. Copenhagen 1871. 4 marks Danish.

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II, 16, 1. RĀJOVĀDA-JĀTAKA.

„Daḷhaṁ daḷhassa khipatîti[a].“ Idaṁ Satthā Jetavane viharanto rājovādaṁ ārabbha kathesi. So Tesakuṇajātake āvibhavissati. Ekasmiṁ pana divase Kosalarājā ekaṁ gatigataṁ[b] dubbinicchayaṁ[c] aṭṭaṁ vinicchinitvā[d] bhuttapātarāso allahattho va alaṁkarathaṁ abhiruyha[e] Satthu santikaṁ gantvā phullapadumasassirīkesu pādesu Satthāraṁ vanditvā ekamantaṁ nisīdi. Atha naṁ Satthā etad avoca: „handa, kuto nu tvaṁ, mahārāja, āgacchasi divādivassā“ 'ti. „Bhante, ajja ekaṁ gatigataṁ[f] dubbinicchayaṁ[g] aṭṭaṁ vinicchinanto okāsaṁ labhitvā[h] idāni taṁ tīretvā[i] bhuñjitvā allahattho va tumhākam upaṭṭhānaṁ āgato 'mhîti.“ Satthā: „mahārāja, dhammena samena aṭṭaṁvinicchayaṁ[ii] nāma kusalaṁ, saggamaggo esa, anacchariyaṁ kho pan' etaṁ yaṁ tumhe mādisassa sabbaññussa[j] santikā ovadaṁ labhamānā dhammena samena[jj] aṭṭaṁ vinicchineyyātha, etad eva acchariyam: pubbe rājāno asabbaññūnam[k] pi paṇḍitānaṁ sutvā

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[a] C khīpatīti, B khippatīti. [b] B agatigataṁ. [c] B dubbhivinicchayaṁ. [d] B suvinicchitvā. [e] B abhirūyha, C^{p} C^{s} abhiruyha. [f] B agatiagataṁ. [g] C^{p} C^{s} dubbinicchiyaṁ. [h] B alabhitva. [i] B virodetvā. [ii] C^{p2} aṭṭavini-. [j] B sappaññussa buddhassa C sabbaññutassa. [jj] B omits samena. [k] C^{p} C^{s} asabbaññunam.

"dhammena samena aṭṭaṁ vinicchinantā cattāri agatigamanāni vajjetvā dasaradhājamme akopetvā dhammena rajjaṁ kāretvā saggapadaṁ pūrayamānā agamaṁsū" 'ti vatvā tena yācito atītaṁ āhari:

Atīte Bārāṇasiyaṁ Brahmadatte rajjaṁ kārente Bodhisatto tassa aggamahesiyā kucchismiṁ[l] paṭisandhiṁ gahetvā laddhagabbhaparihāro sotthinā mātukucchimhā nikkhami. Nāmagahaṇadivase[m] pan' assa Brahmadattakumāro tv-eva[n] nāmaṁ akaṁsu. So anupubbena vayappatto soḷasavassakāle Takkasilaṁ[o] gantvā[p] sabbasippesu nipphattiṁ patvā pitu accayena rajje patiṭṭhāya dhammena samena[q] rajjam kāresi. Chandādivasena agantvā[r] vinicchayaṁ anusāsi. Tasmiṁ evaṁ dhammena rajjaṁ kārente amaccâpi dhammen' eva vohāraṁ vinicchiniṁsu. Vohāresu dhammena vinicchayamānesu kūṭaṭṭakārakā[w] nāma nâhesuṁ[q]. Tesaṁ abhāvā aṭṭatthāya rājaṅgaṇe uparavo[e] pacchijji. Amaccā divasam pi vinicchayaṭṭhāne nisīditvā kañci[f] vinicchayatthāya āgacchantaṁ[s] adisvā pakkamanti. Vinicchayaṭṭhānaṁ chaḍḍetabbabhāvaṁ[t] pāpuṇi. Bodhisatto cintesi: „mayi dhammena rajjaṁ kārente vinicchayaṭṭhāya[u] āgacchantā nāma n' atthi, uparavo pacchijji, vinicchayaṭṭhānaṁ chaḍḍetabbabhāvaṁ[v] pattaṁ, idāni mayā attano aguṇam pariyesituṁ vaṭṭati[x], 'ayaṁ nāma me aguṇo' ti[y] ñatvā[z] taṁ pahāya guṇesu yeva vattissāmîti". Tato paṭṭhāya „atthi nu kho me koci aguṇavādîti" pariganhanto antovalañjakānaṁ antare kañci aguṇavādiṁ adisvā attano guṇakatham eva sutvā

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[l] B kucchimhi. [m] B C -gahana-. [n] B -kumāro ti tveva. [o] B takkasīlāyaṁ, C takkasīlaṁ. [p] B gaṁtvā. [q] C C^s āgantvā, C^{p2} anāgantvā. [w] C^p B ku- [q] B ahesuṁ, C hesuṁ. [e] B uppaddavo. [f] B kiñci. [s] C^p C^s agacchantaṁ. [t] B chaṭṭetabba-, C^p C^s chaḍḍhetabba-. [u] B adds na. [v] B chaṭetabba-, C^s chaḍḍetabba-. [x] B vaṭṭatīti. [y] C^p C^s add ca. [z] sutvā.

„ete mayhaṁ bhayenâpi aguṇaṁ avatvā guṇam[x] eva vadeyyun“ ti bahivalañjanake parigaṇhanto tatrâpi adisvā antonagaraṁ parigaṇhi, bahinagare catusu dvāresu dvāragāmake parigaṇhi. Tatrâpi kañci[y] aguṇavādiṁ adisvā attano guṇakathaṁ eva sutvā „janapadaṁ parigaṇhissāmîti“ amacce rajjaṁ paṭicchāpetvā rathaṁ āruyha sārathiṁ eva gahetvā aññātakavesena[a] nagarā nikkhamitvā janapadaṁ parigaṇhamāno yāva paccantabhūmiṁ[b] gantvā kañci[c] aguṇavādiṁ adisvā attano guṇakathaṁ eva sutvā paccantasīmato mahāmaggena nagarābhimukho yeva nivatti. Tasmiṁ pana kāle Malliko nāma Kosalarājâpi[c] dhammena rajjaṁ kārento aguṇagavesako[d] hutvā antovalañjakādisu[e] aguṇavādiṁ adisvā attano guṇakathaṁ eva sutvā janapadaṁ parigaṇhanto taṁ padesaṁ agamāsi. Te ubho pi ekasmiṁ ninne sakaṭamagge abhimukhā ahesuṁ. Rathassa ukkamanaṭṭhānaṁ n' atthi. Atha[f] Mallikarañño[g] sārathi Bārāṇasiraññño[h] sārathiṁ „tava rathaṁ ukkamāpehîti“ āha. So pi „ambho[i] sārathi, tava rathaṁ ukkamāpehi, imasmiṁ rathe Bārāṇasirajjasāmiko Brahmadattamahārājā nisinno“ ti āha. Itaro[j] pi „ambho[i] sārathi, imasmiṁ rathe Kosalarajjasāmiko[k] Mallikamahārājā nisinno, tava rathaṁ ukkamāpetvā amhākaṁ raññō[l] rathassa okāsaṁ dehîti“ āha. Bārāṇasirañño[m] sārathi „ayam pi kira rājā yeva, kin nu kho kātabban“ ti cintento „atth' esa upāyo[w]: vayaṁ pucchitvā daharatarassa rathaṁ ukkamāpetvā mahallakassa okāsaṁ dapessāmîti“ san-

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[x] C^{p} C^{s} guṇakathāṁ. [y] B kiñci. [a] C aññataka-. [b] B pacchantaṁ gāmaṁ. [c] B omits pi. [d] B aguṇakathaṁ vesato, C aguṇavesako. [e] C antovalañjanakādisu, C^{p} antovalañjakādisu, [illegible] antovalañcakādisu. [f] C omits atha. [g] C -raṁno. [illegible] C C^{p} C^{s} -raṁño. [j] C C^{p} C^{s} itarasmiṁ. [i] C amho. [k] C^{p} C^{s} [illegible] C raṁño. [m] C C^{p} C^{s} -raṁño. [w] B adds ti.

..niṭṭhānaṁ katvā taṁ sārathiṁ Kosalarañño[n] vayaṁ pucchitvā parigaṇhanto ubhinnam pi samānavayabhāvaṁ ñatvā rajja-parimāṇaṁ balaṁ dhanaṁ yasaṁ jātigottakulapadesan[o] ti sabbaṁ pucchitvā „ubho pi tiyojanasatikassa rajjassa sāmino, samānabaladhanayasajātigottakulapadesā“ ti ñatvā „sīlavanta-tarassa[p] okāsaṁ dassāmîti“ cintetvā so sārathi „tumhākaṁ rañño[q] sīlācāro kīdiso“ ti pucchi. So „ayañ ca ayañ ca amhākaṁ rañño[r] sīlācāro“ ti attano rañño[r] aguṇam eva guṇato pakāsento paṭhamaṁ gāthaṁ āha:

1. „Daḷhaṁ daḷhassa khipati[s]
Malliko mudunā muduṁ,
sādhum pi sādhunā jeti
asādhum pi asādhunā.
Etādiso ayaṁ rājā,
maggā uyyāhi sārathîti.“

Tattha daḷhaṁ daḷhassa khipatîti yo daḷho hoti balavadaḷhena pahāreṇa[t] vā[u] vacanena vā jinitabbo tassa daḷhaṁ eva pahāraṁ vā vacanaṁ vā khipati[s] evaṁ daḷho va hutvā taṁ jinātîti dasseti, Malliko ti tassa rañño[u] nāmaṁ, mudunā mudun ti mudupuggalaṁ sayam pi mudu hutvā mudunā va upāyena jināti, sādhum pi sādunā jeti asādhum pi asādhunā ti ye sādhū[v] sappurisā te[x] sayam pi sādhu hutvā sādhunā va upāyena, ye pana asādhū[y] te[x] sayam pi asādhu hutvā asādhunā va upāyena jinātîti dasseti; etādiso ayaṁ rājā ti ayaṁ amhākaṁ Kosalarājā sīlācārena[α] evarūpo,

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[n] C kosalaraṁño, C[s] kosalaraṁño. [o] B jātigottaṁ-. [p] B sīlavantassa, C[p] sīlavanantarassa. [q] C C[p] C[s] raṁño. [r] C C[p] raṁño. [s] B khippati. [t] C[p] C[s] pahāreṇa. [u] C C[p] C[s] omit vā. [u] C C[p] C[s] raṁño. [v] all the MSS. sādhu. [x] C C[p] C[s] tesaṁ. [α] C[p] -cāreṇa.

maggā uyyāhi sārathîti attano rathaṁ maggā ukkamāpetvā[a] uyyāhi uppathena yāhîti[b] amhākaṁ rañño[a] maggaṁ dehîti vadati. Atha taṁ Bārāṇasirañño sārathi „ambho, kiṁ pana tayā attano rañño[c] guṇā kathitā“ ti vatvā „āmā“'ti vutte „yadi ete guṇā, aguṇā pana kîdisā“ ti vatvā „ete tāva aguṇā hontu, tumhākaṁ pana rañño[d] kîdisā guṇā“ ti vutte „tena hi suṇāhîti“ dutiyaṁ gātham āha:

2. „Akkodhena jine kodhaṁ,
asādhuṁ sādhunā jine,
jine kadariyaṁ dānena
saccena alikavādinaṁ[e].
Etādiso ayaṁ rājā,
maggā uyyāhi sārathîti.“

Tattha etādiso ti etehi akkodhena jine kodhan-ti-ādivasena vuttehi guṇehi samannāgato ayaṁ hi kuddhaṁ puggalaṁ sayaṁ akkodho hutvā akkodhena jināti, asādhuṁ pana[f] sayaṁ sādhu hutvā sādhunā, kadariyaṁ thaddhamacchariṁ sayaṁ[g] dāyako hutvā dānena, alikavādinaṁ[h] musāvādiṁ sayaṁ saccavādī[i] hutvā saccena jināti; maggā uyyāhîti samma sārathi maggato apagaccha evaṁvidhasîlācāraguṇayuttassa[j] amhākaṁ rañño[k] maggaṁ dehîti[l] amhākaṁ rājā maggassa anucchaviko ti. Evaṁ vutte Mallikarājā[m] ca sārathi ca ubho pi rathā otaritvā asse mocetvā rathaṁ apa-

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[a] all the MSS. except C^{p2} ukkāpetvā. [b] B yāhi. [a] C^{p} raṁño. [b] C bārānasiraṁño. [c] C C^{p} C^{s} raṁño. [d] C C^{p} raṁño. [e] B alikavāṇaṁ, C^{p} C^{s} alikavādiniṁ. [f] C janaṁ. [g] C^{p} C^{s} omit sayaṁ. [h] C C^{p} C^{s} alikavādiniṁ. [i] C -vādiṁ, C^{p}C^{s} -vādi. [j] C evaṁvidhaṁ-, B evaṁ vividatvaṁ-. [k] C^{p} C^{s} raṁño. [l] B dehi. [m] C C^{p} C^{s} malliya-.

netvā Bārāṇasīraññoⁿ maggaṁ adaṁsu. Bārāṇasīrājāº Mallikaraññoᵖ nāma „idañ c' idañ ca kātuṁ vaṭṭatîti" ovādaṁ datvā Barāṇasiṁ gantvā dānādīni puññāniᵍ katvā jīvitapariyosāne saggapadaṁ pūresi. Mallikarājâpiʳ tassa ovādaṁ gahetvā janapadaṁ pariggahetvāˢ attano aguṇavādiṁᵗ adisvā va sakanagaraṁ gantvāᵘ dānādīni puññāniᵛ katvāˣ jīvitapariyosāne saggapadam eva pūresi.

Satthā Kosalarājassa ovādadānatthāya imaṁ desanaṁʸ āharitvā jātakaṁ samodhānesi: „Tadā Mallikaraññoᶻ sārathi Moggallāno ahosi, rājā Ānando, Bārāṇasīraññoᵃᵉ sārathi Sāriputto ahosiᵒ, rājā pana aham evā" 'ti. Rājovāda-jātakaṁ.ᵉ

II, 16, 2. SIGĀLA-JĀTAKA.

„Asamekkhitakamman" ti. Idaṁ Satthā Kūṭāgārasālāyaṁ viharanto Vesāli-vasikaṁ nahāpitaputtaṁᵏ ārabbha kathesi. Tassa kira pitā rājūnaṁᵃ rājorodhānaṁ rājakumārānaṁᵇ rājakumārīnañ ca massukaraṇakesasaṇṭhāpanaaṭṭhapadaṭṭhapanādīniᵈ sabbakiccani karoti saddho pasanno tisaraṇagato samādinnapañcasīlo, antarantarenaᶜ Satthu dham-

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ⁿ C bārānasīraṁño, Cᵖ bārāṇasiraññe. º C Cᵖ bārāṇasi-. ᵖ C malliyaraṁño, Cᵖ malliyaraṁñoraṁñā, Cˢ malliyaraññoraṁñā, ᵍ C Cᵖ puṁñāni. ʳ C Cᵖ Cˢ malliya- ˢ B pariggaṇetvā. ᵗ B C aguṇavādi. ᵘ B gaṁtvā. ᵛ C Cᵖ Cˢ puṁñāni. ˣ B datva. ʸ B dhammadesanaṁ. ᶻ C Cᵖ Cˢ malliyaraṁño. ᵃᵉ C bārānasīraṁño, Cᵖ bārāṇasiraṁño, Cˢ bārāṇasiraññe. ᵒ B omits ahosi. ᵉ B adds paṭhamaṁ. ᵃ B rājumaṁ. ᵇ C -kumarāṇaṁ. ᵈ B masukaraṇakesayaṇhapanaattarūpaṭhānādana. ᶜ B antaraantarena, Cˢ antarantareṇa.

maṁ suṇanto[d] kālaṁ vītināmeti. So ekadivasaṁ rājanivesane kammaṁ kātuṁ gacchanto attano puttaṁ gahetvā gato. So tattha ekaṁ devaccharapaṭibhāgaṁ alaṁkatapaṭiyattaṁ Licchavikumārikaṁ[e] disvā kilesavasena paṭibaddhacitto[f] hutvā pitarā saddhiṁ rājanivesanā nikkhamitvā „etaṁ kumārikaṁ labhamāno jīvissāmi, alabhamānassa me etth' eva[g] maraṇan[h]" ti āhārūpacchedaṁ[i] katvā mañcakaṁ parissajitvā nipajji. Atha naṁ pitā upasaṁkamitvā „tāta, avatthumhi chandarāgaṁ mā kari[j], hīnajacco tvaṁ nahāpitaputto[k], Licchavikumārikā khattiyadhītā jātisampannā, na sā tuyhaṁ anucchavikā, aññan[l] te jātigottehi sadisakumārikaṁ ānessāmîti" āha. So pitu kathaṁ na gaṇhāti. Atha naṁ mātā bhātā bhaginī[m] cullamātā[n] cullapitā[o] ti sabbe pi ñātakā c' eva mittasuhajjā ca sannipatitvā saññapentâpi[p] saññāpetuṁ[q] nâsakkhiṁsu. So tatth' eva sussitvā parisussitvā jīvitakkhayaṁ pāpuṇi[r]. Ath' assa pitā sarīrakiccapetakiccāni katvā tanuttaṁ gate soke „Satthāraṁ vandissāmîti" bahuṁ gandhamālavilepanaṁ[s] gahetvā Mahāvanaṁ gantvā[t] Satthāraṁ pūjetvā vanditvā ekamantaṁ nisinno. „Kiṁ nu kho, upāsaka, imāni divasāni na dissasîti[u]" vutte tam atthaṁ ārocesi. Satthā „na kho, upāsaka, idān'eva tava putto avatthusmiṁ[v] chandarāgaṁ uppādetvā vināsaṁ pāpuṇi, pubbe pi patto yevā" 'ti vatvā tena yācito atītaṁ āhari:

Atīte Bārāṇasiyaṁ Brahmadatte rajjaṁ kārente Bodhisatto Himavantapadese[x] sīhayoniyaṁ nibbatti. Tassa

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[d] B C sunanto. [e] B licchavīkumāri. [f] B paṭibandha-. [g] B etteva. [h] C maranan. [i] B āḷārūpacchedakaṁ, C āharūpacchedaṁ, C[p] āhārupacchedaṁ. [j] C C[p] karī. [k] B hnāpita-. [l] B aññaṁ, C aṁñan. [m] B bhagīni, C[p] C[s] bhagini. [n] B dhūla-. [o] B cūla-. [p] B saññapentovi, C C[p] C[s] saṁñapentāpi. [q] C C[p] C[s] saṁñāpetuṁ. [r] C pāpuni. [s] C gandhavilepanaṁ. [t] B gaṁtvā. [u] B C dissatīti. [v] B avattumhi. [x] B -ppadese.

kaniṭṭhā cha bhātaro[y] ekā ca bhaginī[z] ahosi. Sabbe pi Kañcanaguhāyaṁ vasanti. Tassā pana guhāya avidūre Rajatapabbate ekā Phalikaguhā atthi. Tatth' eko sigālo vasati. Aparabhāge sīhānaṁ mātāpitaro kālam akaṁsu. Te bhaginiṁ sīhapotikaṁ Kañcanaguhāyaṁ ṭhapetvā gocarāya nikkhamitvā[α] maṁsaṁ āharitvā tassā denti. So sigālo taṁ sīhapotikaṁ disvā paṭibaddhacitto[β] ahosi. Tassā[a] pana mātāpitunnaṁ dharamānakāle okāsaṁ na lattha[b]. So sattannam pi tesaṁ gocarāya pakkantakāle Phalikaguhāya[c] otaritvā Kañcanaguhādvāraṁ gantvā[d] sīhapotikāya purato lokāmisapaṭisaṁyuttaṁ evarūpaṁ rahassakathaṁ[e] kathesi[f]: „sīhapotike, aham pi catuppado[g] tvam[h] pi catuppadā[g], tvaṁ me pajāpati[i] hohi[j] ahan[k] te pati bhavissāmi, te mayaṁ samaggā sammodamānā vasissāma, tvaṁ ito paṭṭhāya maṁ kilesavasena saṁganhāhîti." Sā tassa vacanaṁ sutvā cintesi: „ayaṁ sigālo catuppadānaṁ[l] antare hîno patikuṭṭho caṇḍālasadiso, mayaṁ uttamarājakulasammatā, esa kho mayā ca saddhiṁ asabbhaṁ ananucchavikaṁ[m] katheti, ahaṁ evarūpaṁ[n] kathaṁ sutvā jîvitena kiṁ karissāmi, nāsāvātaṁ sannirumhitvā[δ] marissāmîti". Ath' assā etad ahosi: „mayhaṁ evam eva maraṇaṁ ayuttaṁ, bhātikā tāva me āgacchanti[o], tesaṁ kathetvā marissāmîti." Sigālo pi tassā santikā paṭivacanaṁ alabhitvā „na idāni[p] esā mayi sambajjhatîti[q]" domanassappatto Phalikaguhaṁ[r] pavisitvā nipajji[s]. Ath'

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[y] B tassa cha kaniṭhabhātaro. [z] B C[p] C[s] bhagini. [α] B pakkamitvā. [β] B paṭibandha. [a] B tassa. [b] B nāladdhaṁ, C[p] C[s] na alattha. [c] B -gahāyaṁ. [d] B gaṁtvā. [e] C[p] C[s] rahassaṁkathaṁ. [f] B katheti. [g] B catuppādo. [h] B tvaṁ. [i] C pajāpatī. [j] B hoti, C hoha. [k] B ahaṁ. [l] B catuppādānaṁ. [m] B adds kathaṁ. [n] C[p] C[s] evaṁrūpaṁ. [δ] B sannirujhitvā. [o] B āgacchantu. [p] B C[p] C[s] na dāni. [q] B samijjhatîti. [r] B -guhāyaṁ. [s] B nippajjati.

eko sîhapotako mahisavâraṇâdisu[t] aññataraṁ[u] vadhitvâ maṁsaṁ khâditvâ bhaginiyâ bhâgaṁ âharitvâ „amma, maṁsaṁ khâdassû“ 'ti âha. „Bhâtika, nâhaṁ maṁsaṁ khâdissâmi[v], marissâmîti.“ „Kiṁkâraṇâ“ ti. Sâ taṁ pavattiṁ âcikkhi „idâni kahaṁ sô sigâlo“ ti ca vutte Phalikaguhâyaṁ nipannasigâlaṁ[x] „âkâse nipanno“ ti maññamânâ[y] „bhâtika, kiṁ na passasi[z], eso Rajatapabbate âkâse nipanno“ ti[a]. Sîhapotako tassa Phalikaguhâyaṁ[b] nipannabhâvaṁ ajânanto „âkâse nipanno“ ti saññî[a] hutvâ „mâressâmi[b] nan“ ti sîhavegena pakkhanditvâ Phalikaguhaṁ hadayen' eva pahari. So hadayena phalitena[c] tatth' eva jîvitakkhayaṁ patvâ pabbatapâde pati. Athâparo âgañchi[d]. Sâ tassa pi tath' eva kathesi. So pi tath' eva katvâ jîvitakkhayaṁ patvâ pabbatapâde pati. Evaṁ chasu pi bhâtikesu matesu sabbapacchâ Bodhisatto âgañchi[e]. Sâ tassa pi[f] taṁ kâraṇaṁ ârocetvâ „idâni so kuhiṁ“ ti vutte „eso Rajatapabbatamatthake[g] âkâse nipanno“ ti âha. Bodhisatto[h] cintesi: „sigâlânaṁ âkâse patiṭṭhâ nâma n'atthi, Phalikaguhâya[i] nipannako[j] bhavissatîti“ so pabbatapâdaṁ otaritvâ cha bhâtike mate disva „ime attano balatâya pariganhanapaññâya[k] abhâvena Phalikaguhâbhâvaṁ ajânitvâ hadayena paharitvâ matâ bhavissanti, asamekkhitaatituritaṁ karontânaṁ kammaṁ nâma evarûpaṁ hotîti“ ñatvâ[l] paṭhamaṁ gâthaṁ âha:

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[t] B -ṇadîsu. [u] C C^p C^s aṁña-. [v] B khâdâmi. [x] B nipannaṁ sigâlaṁ. [y] C C^p C^s maṁñamânâ. [z] B kiṁ pana na passasi, C kiṁ panassisi. [a] C omits ti. [b] C^p C^s -guhâya. [a] C C^p C^s saṁñî, B saññi. [b] B mârissâmi. [c] C^p phaḷitena [d] B âgacchi, C and C^p have corrected âgacchi to agañchi. [e] B âgacchi, C has corrected âgacchi to âgaṁchi. [f] C^p C^s omit pi. [g] C^p C^s -matthate. [h] C^p C^s add evaṁ. [i] B -guhâyaṁ. [j] B adds ca. [k] C C^p C^s -paṁñâya, B -saññâya. [l] B vatvâ.

1. „Asamekkhitakammantaṁ
turitābhinipātinaṁ
sāni[m] kammāni tappenti[n]
uṇhaṁ v' ajjhohitaṁ mukhe“ ti.

Tattha asamekkhitakammantaṁ turitābhinipātinan ti yo puggalo yaṁ[o] kammaṁ kātukāmo hoti tattha dosaṁ asamekkhitvā anupadhāretvā turito hutvā vegen' eva taṁ kammaṁ kātuṁ abhinipatati pakkhandati paṭipajjati taṁ asamekkhitakammantaṁ turitābhinipātinaṁ tāni evaṁ kataṁni sāni kammāni tappenti[p] socenti[q] kilamenti, yathā kiṁ? uṇhaṁ v' ajjhohitaṁ mukhe[r] yathā bhuñjantena[s] „idaṁ sītalaṁ[t] uṇhan“ ti anupadhāretva uṇhaṁ ajjhoharaṇīyaṁ[u] mukhe ajjhohitaṁ ṭhapitaṁ mukham pi kaṇṭham pi kucchiṁ pi dahati soceti kilameti evaṁ tathārūpaṁ puggalaṁ tāni kammāni tappenti[v]. Iti so sīho imaṁ gāthaṁ vatvā „mama bhātikā anupāyakusalā[y] 'sigālaṁ māressāmā[z]' 'ti ativegena pakkhanditvā sayaṁ[aa] matā, ahaṁ pana evaṁ akatvā sigālassa Phalikaguhāyaṁ nipannass' eva hadayaṁ phālessāmīti“ so sigālassa ārohanaorohanamaggaṁ sallakkhetva[bb] tadabhimukho hutva tikkhattuṁ sīhanādaṁ nadi[cc]. Paṭhaviyā[dd] saddhiṁ ākāsaṁ ekaninnādaṁ ahosi. Sigālassa Phalikaguhāya[ee] nipannakass' eva[ff] bhītatasitassa hadayaṁ phali[gg]. So tatth' eva jīvitakkhayaṁ pāpuṇi. Satthā „evaṁ so sigālo sīhanādaṁ sutvā jīvitakkhayaṁ patto“ ti vatvā abhisambuddho hutvā dutiyaṁ gāthaṁ āha:

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[m] B tāni. [n] B kappenti. [o] C omits yaṁ. [p] B kappenti. [q] B socatani, C socaneti. [r] B adds ti. [s] B bhuñjante.' [t] B adds idaṁ. [u] B ajhoharaṇaṁ, C ajjhoharaniyaṁ. [v] B adds tappeti. [x] B kappenti. [y] B -kusalatāya. [z] B mārissāmi. [aa] B sayam pi. [bb] B sallakkhitvā. [cc] B nadati. [dd] B pathavīyā. [ee] B balikaguhāyaṁ, C[p] phaḷikaguhā. [ff] C[p] C[s] nipannasseva, B nippannasseva. [gg] C[p] phaḷi.

2. „Sīho ca sīhanādena
daddaraṁ abhinādayi[f],
sutvā sīhassa nigghosaṁ
sigālo daddare vasaṁ
bhīto santāsam āpādi,
hadayañ c' assa apphalîti."

(Tattha sīho ti cattāro sīhā: tiṇasīho paṇḍusīho kāḷasīho[g] surattahatthapādo kesarasīho ti, tesu kesarasīho idha adhippeto, daddaraṁ abhinādayîti tena asanisatasaddabheravatarena[h] sīhanādena taṁ Rajatapabbataṁ abhinādayi ekanādaṁ[i] akāsi, daddare vasan ti phalikamissake Rajatapabbate vasanto, bhīto santāsam āpādîti maraṇabhayena bhīto cittutrāsaṁ āpādi[j], hadayañ cassa apphalîti tena c' assa bhayena hadayaṁ phalitaṁ.) Evaṁ sīho sigālaṁ[k] jīvitakkhayaṁ pāpetvā bhātare ekasmiṁ ṭhāne paṭicchādetvā tesaṁ matabhāvaṁ bhaginiyā ācikkhitvā taṁ samassāsetvā yāvajīvaṁ Kañcanaguhāya[l] vasitvā yathākammaṁ gato.

(Satthā imaṁ desanaṁ[m] āharitvā saccāni pakāsetvā jātakaṁ samodhānesi: (Saccapariyosāne upāsako sotāpattiphale patiṭṭhahi) „Tadā sigālo nahāpitaputto ahosi, sīhapotikā Licchavikumārikā, cha[n] kaniṭṭhabhātaro[o] aññatarattherā[p] ahesuṁ, jeṭṭhabhātikasīho[q] pana aham evā" 'ti. Sigāla-jātakaṁ.)

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[f] B abhinidayī. [g] omits kāḷasīho, C[p] C[s] have corrected kālasīho to kāḷasīho. [h] C[p] C[s] -tareṇa. [i] B ekaninnādaṁ. [j] C apādi, B apādī. [k] B sigālassa. [l] B -guhāyaṁ, C[p] has corrected -guhāyaṁ to -guhāya. [m] B dhammadesanaṁ. [n] C[p] C[s] omit cha. [o] C[p] C[s] kaniṭṭhābhātaro. [p] C C[p] C[s] aññatara-. [q] B jeṭhakabhā-.

II, 16, 3. SŪKARA-JĀTAKA.

„Catuppado[r] aham sammā“ 'ti. Idaṁ Satthā Jetavane viharanto aññataraṁ mahallakattheraṁ ārabbha kathesi. Ekasmiṁ hi divase rattiṁ[t] dhammasavane vattamāne Satthari gandhakuṭidvāre[u] maṇisopānaphalake[v] ṭhatvā bhikkhusaṁghassa Sugatovādaṁ datvā gandhakuṭiṁ[x] paviṭṭhe dhammasenāpati Satthāraṁ vanditvā attano pariveṇaṁ[y] agamāsi[z]. Mahāmoggallāno[a] pariveṇaṁ[y] eva gantvā muhuttaṁ vissamitvā[b] therassa santikaṁ āgantvā[a] pañhaṁ pucchi. Pucchitapucchitaṁ dhammasenāpati gaganatale[b] candaṁ[c] uṭṭhāpento[d] viya vissajjetvā[e] pākaṭam akāsi. Catasso pi parisā dhammaṁ suṇamānā[f] nisīdiṁsu. Tatr' eko mahallakatthero cintesi: „sac' āhaṁ imissā[g] parisāya majjhe Sāriputtaṁ āluḷento[h] pañhaṁ pucchissāmi ayaṁ me parisā 'bahussuto ayan' ti ñatvā sakkārasammānaṁ karissatîti“ parisantarā uṭṭhāya theraṁ upasaṁkamitvā ekamantaṁ ṭhatvā[i] „āvuso Sariputta, mayam pi taṁ ekaṁ paṇhaṁ pucchāma, amhākam[j] pi okāsaṁ karohi, dehi me vinicchayaṁ āvedhikāye[k] vā nibbedhikāye[l] vā niggahe vā paṭiggahe vā visese vā paṭivisese vā“ ti āha. Thero taṁ[m] oloketvā „ayaṁ mahallako icchācāre ṭhito tuccho na kiñci jānātîti“ tena saddhiṁ akathetvā va lajjamāno vîjaniṁ ṭhapetvā

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[r] B catuppādo. [s] C C[p] C[s] aṁñataraṁ. [t] B ratti. [u] B -kuṭī-. [v] C maṇi-, B maṇisopāṇa-. [x] B -kuṭī, C -kuṭim. [y] C C[p] C[s] parivenaṁ. [z] B āgamāsi. [a] B adds pi. [b] B visametvā vasametvā. [a] B gaṁtvā. [b] B gagaṇa-. [c] B puṇṇacanta. [d] B upaṭhapento. [e] C visajjetvā. [f] B, sunamāṇā, C[p] C[s] sunamānā. [g] B imissāya. [h] B āḷulento, C ālulento. [i] B ṭhapetvā. [j] B amhākaṁ. [k] B aveṭhikāya, C[s] āveṭhikāye. [l] B nippeṭhikāya, C[s] nibbeṭhikāye. [m] B omits taṁ.

āsanā otaritvā pariveṇaṁ[n] agamāsi[o]. Moggallānatthero pi attano pariveṇam[p] eva agamāsi. Manussā uṭṭhāya „gaṇhath' etaṁ duṭṭhamahallakaṁ, madhuradhammasavanaṁ no sotuṁ na adāsîti[q]“ anubandhiṁsu[r]. So palāyanto vihārapaccante bhinnapadarāya[s] vaccakuṭiyā patitvā gūthamakkhito uṭṭhāsi. Manussā taṁ disvā vippaṭisārino hutvā Satthu santikaṁ agamaṁsu. Satthā te disvā „kiṁ, upāsakā, avelāya āgatā atthā[t]“ 'ti pucchi. Manussā tam[u] atthaṁ ārocesuṁ. Satthā „na kho, upāsakā, idān' ev' esa mahallako ubbillāpito[w] hutvā attano balaṁ ajānitvā mahābalehi saddhiṁ payojetvā gūthamakkhito jāto, pubbe p' esa ubbillāpito[w] hutvā attano balaṁ ajānitvā mahābalehi saddhiṁ payojetvā gūthamakkhito ahosîti“ vatvā tehi yācito atītaṁ āhari:)

Atîte Bārāṇasiyaṁ Brahmadatte rajjaṁ kārente Bodhisatto sîho hutvā Himavantapadese pabbataguhāya[v] vāsaṁ kappesi. Tassâvidūre ekaṁ saraṁ nissāya bahusūkarā nivāsaṁ kappesuṁ. Tam eva saraṁ nissāya tāpasâpi paṇṇasālāsu[x] vāsaṁ kappesuṁ. Ath' ekadivasaṁ sîho mahisavāraṇādisu[y] aññataraṁ[z] vadhitvā yāvadatthaṁ maṁsaṁ khāditvā taṁ saraṁ otaritvā pānîyaṁ[α] pivitvā[β] uttari. Tasmiṁ khaṇe eko thullasūkaro taṁ saraṁ nissāya gocaraṁ gaṇhāti[a]. Sîho taṁ disvā „aññaṁ[b] ekadivasaṁ imaṁ khādissāmi[c], maṁ kho pana disvā puna nâgaccheyyā[d]“ 'ti tassa anāgamanabhayena[e] sarato uttaritvā ekena passena gantuṁ ārabhi. Sūkaro olo-

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[n] C C^{p} C^{s} parivenaṁ. [o] B pāvîsi. [p] C C^{p} C^{s} parivenaṁ. [q] B nādāsiti. [r] B anubandhisuṁ. [s] C bhinnapadarā. [t] B āgatatta. [u] C nam. [w] B uppilāpito. [v] B pappataguhāyaṁ. [x] B -sālesu. [y] B mahîsavāranādîsu. [z] C C^{p} C^{s} aṁñataraṁ. [α] B pāṇiyaṁ, C^{s} pāniyaṁ. [β] B pavîsitvā. [a] B gaṇhati. [b] C C^{p} C^{s} aṁnaṁ. [c] B khâdissāmiti. [d] B na āgaccheyyā. [e] B anāgatabhayena.

ketvā „esa maṁ disvā mama bhayena upagantuṁ asakkonto bhayena palāyati, ajja mayā iminā sīhena saddhiṁ payojetuṁ vaṭṭatîti[f]“ sīsaṁ ukkhipitvā taṁ yuddhatthāya avhayanto[g] pathamaṁ[h] gāthaṁ āha:

1. „Catuppado ahaṁ, samma,
tvaṁ[i] pi, samma, catuppado;
ehi, sīha[j], nivattassu[k],
kin nu bhīto palāyasîti[l]“.

Sīho tassa kathaṁ sutvā „samma sūkara, ajja amhākaṁ tayā saddhiṁ saṁgāmo n'atthi, ito pana sattame divase imasmiṁ yeva ṭhāne saṁgāmo hotū[m]“ 'ti vatvā pakkāmi. Sūkaro „sīhena[n] saddhiṁ saṁgāmessāmîti[o]“ tuṭṭhapahaṭṭho taṁ[p] pavattiṁ ñātakānaṁ ārocesi. Te tassa kathaṁ sutvā bhītatasitā „idāni tvaṁ sabbe pi amhe nāsessasi, attano balaṁ ajānitvā sīhena saddhiṁ saṁgāmaṁ kātukāmo[q] si, sīho āgantvā sabbe pi amhe jīvitakkhayaṁ pāpessati, sāhasikakammaṁ mā karîti“ āhaṁsu. So bhītatasito „idāni kiṁ karomîti“ pucchi. Sūkarā[r] „etesaṁ tāpasānaṁ ukkārabhūmiṁ[s] gantvā[t] pūtigūthe sattadivasāni sarīraṁ vaṭṭetva[u] sarīraṁ[w] sukkhāpetvā[v] sattame divase sarīraṁ ussāvabindūhi temetvā sīhassa āgamanato[x] purimataraṁ āgantvā[y] vātayogaṁ ñatvā uparivāte tiṭṭha[z], sucijātiko sīho

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[f] C C^p C^s vaddhatîti. [g] B avhāyantu. [h] B pathamaṁ. [i] B tvaṁ. [j] B sammā. [k] B nitttassu, C nivattissu. [l] B palāyatîti. [m] B C^p C^s hotu. [n] B pitena. [o] B saṁgamissāmiti, C^p C^s saṅgāmessāmîti. [p] B C omit taṁ. [q] B saṁkamaṁkātukāme, C saṁgāmo kātukāmo, C^p C^s saṁgāmetukāmo. [r] B adds samma tvaṁ. [s] B uccārabhumiyaṁ. [t] B gaṁtvā. [u] C C^p C^s vaddhetvā, B vattetvā. [w] B omits sarīraṁ. [v] C sukkāpetvā. [x] B agamato. [y] B gaṁtvā. [z] B tiṭhāhî. [æ] B taṁ.

tava[a] sarīragandhaṁ[b] ghāyitvā tuyhaṁ jayaṁ datvā gamissatîti[a]“ āhaṁsu. So tathā katvā sattame divase tattha aṭṭhāsi. Sīho tassa sarīragandhaṁ ghāyitvā gūthamakkhitabhāvaṁ ñatvā „samma sūkara, sundaro te leso cintito, sace tvaṁ[b] gūthamakkhito nâbhavissa[c] idh' eva taṁ[d] jīvitakkhayaṁ apāpessaṁ[e], idāni pana te sarīraṁ n'eva mukhena ḍasituṁ na padena paharituṁ sakkā[f], jayan te dammîti“ vatvā dutiyaṁ gāthaṁ āha:

2. „Asūci pūtilomo[d] si,
duggandho vāsi, sūkara;
sace yujjhitukāmo[g] si
jayaṁ, samma, dadāmi te“ ti.

Tattha pūtilomo[e] sîti mīḷhamakkhitattā[h] duggandhalomo, duggandho vāsîti aniṭṭhajegucchapaṭikūlagandho[i] hutvā vāyasi, jayaṁ samma dadāmi te ti „tuyhaṁ jayaṁ demi, ahaṁ parajito, gaccha tvaṁ[j]“ ti vatvā sīho nivattitvā[k] gocaraṁ gahetvā sare pānīyaṁ[l] pivitvā pabbataguhaṁ eva gato. Sūkaro pi „sīho me jito“ ti ñātakānaṁ ārocesi. Te bhītatasitā[m] „puna ekadivasaṁ āgacchanto sīho sabbe va amhe jīvitakkhayaṁ pāpessatîti[n]“ palāyitvā aññattha[o] agamaṁsu.

Satthā imaṁ desanaṁ[p] āharitvā jātakaṁ samodhānesi: „Tadā[q] sūkaro mahallako ahosi, sīho pana aham evā“ 'ti. Sūkara-jātakaṁ.

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[a] B sariraṁ gandhaṁ. [a] B bhavissatîti. [b] B omits tvaṁ. [c] B nabhavissasi. [d] B omits taṁ. [e] B pāpeyyuṁ. [f] Badds sūkara. [d] B C[p] C[s] asuci putilomo. [g] C yajjhitu-, B kujhitu-. [e] B C[p] C[s] putilomo. [h] B mūḷha-. [i] B aniṭhajekucchipaṭikula-, C[p] C[s] aniṭṭha jegucchapaṭikkūla-. [j] B tvaṁ. [k] B sīho tato ca nivattetva. [l] B pāṇiyaṁ. [m] B bhītatasīto. [n] C C[p] C[s] pāpessasīti. [o] C C[p] C[s] aṁñattha. [p] B dhammadesanaṁ. [q] B omits tadā.

II, 16, 4. URAGA-JĀTAKA.

„Idhūragānaṁ pavaro paviṭṭho“ ti. Idaṁ Satthā Jetavane viharanto Seni-bhaṇḍanaṁ ārabbha kathesi. Kosalarañño[r] kira sevakā Seni-pamukhā dve mahāmaccā[s] aññamaññaṁ[t] diṭṭhaṭṭhāne[u] kalahaṁ karonti. Tesaṁ veribhāvo sakalanagare pākaṭo[v] jāto. Te n'eva rājā na ñātimittā samagge kātuṁ sakkhiṁsu[x]. Ath' ekadivasaṁ Satthā paccūsasamaye bodhaneyyabandhave olokento tesaṁ ubhinnaṁ[y] pi sotāpattimaggassa upanissayaṁ disvā punadivase ekako va Sāvatthiṁ[z] piṇḍāya pavisitvā tesu ekassa gehadvāre aṭṭhāsi[æ]. So nikkhamitvā pattaṁ gahetvā Satthāraṁ antonivesanaṁ pavesetvā[ö] āsanaṁ paññāpetvā[a] nisīdāpesi. Satthā nisīditvā[b] tassa mettābhāvanāya ānisaṁsaṁ kathetvā kallacittataṁ ñatvā saccāni pakāsesi. Saccapariyosāne sotāpattiphale patiṭṭhahi. Satthā tassa sotāpannabhāvaṁ ñatvā tam eva pattaṁ[c] gāhāpetvā[d] uṭṭhāya itarassa gehadvāraṁ agamāsi. So[e] nikkhamitva Satthāraṁ vanditvā „pavisatha bhante“ ti gharaṁ[f] pavesetvā[g] nisīdāpesi. Itaro pi pattaṁ gahetvā Satthārā[h] saddhiṁ yeva[i] pāvisi. Satthā tassa[j] ekādasamettānisaṁse vaṇṇetvā cittakalyataṁ ñatvā saccāni pakāsesi. Saccapariyosāne so pi sotāpattiphale patiṭṭhahi. Iti te ubho pi sotāpanna hutvā aññamaññaṁ[k] accayaṁ desetvā[l] khamāpetvā samaggā sammodamāna ekajjhāsayā ahesuṁ. Taṁ divasaṁ yeva[m] Bhagavato sammukhā

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[r] C -raṁño. [s] B mahāmattā. [t] C C[p] C[s] aṁñamaṁñaṁ. [u] B dinaṭhāne. [v] C pākato. [x] B kātu nāsikkhisu, C kātuṁ na sakkhiṁsu. [y] B ubhinnaṁ. [z] B sivatthiyaṁ. [æ] B ṭhāsi. [ö] B pavīsitvā. [a] C paṁñāpetvā, C[p] C[s] paṁñapetvā. [b] C[p] C[s] add va. [c] B pattiṁ. [d] B āhārāpetvā. [e] B adds pi. [f] C gharaṁ. [g] B pavīsitvā. [h] C adds va. [i] B saddhiraññeva. [j] C omits tassa. [k] C C[p] C[s] aṁñamaṁñaṁ. [l] B dassetvā. [m] B divasaññeva, C[p] C[s] divasaṁ yeva ca.

va ekato bhuñjiṁsu. Satthā bhattakiccaṁ niṭṭhapetvā vihāraṁ agamāsi. Te pi bahūni mālāgandhavilepanadīni[n] c' eva sappimadhuphāṇitādīni[o] ca adāya Satthārā saddhiṁ yeva[p] nikkhamiṁsu. Satthā bhikkhusaṁghena vatte[q] dassite Sugatovadaṁ datvā gandhakuṭiṁ[r] pāvisi. Bhikkhū sāyaṇhasamaye dhammasabhāyaṁ kathaṁ[s] samuṭṭhapesuṁ[t]: „āvuso, Sattha adantadamako, ye[u] nama dve mahāmacce[v] ciraṁ vāyamano[w] pi n' eva rājā samagge kātuṁ asakkhi[x] na ñātimittādayo[y] te ekadivasen', eva Tathāgatena damitā[z] ti. Satthā agantvā[a] „kāya nu 'ttha bhikkhave etarahi kathāya sannisinnā" ti pucchitvā „imāya nāmā" 'ti vutte „na, bhikkhave, idān' evâhaṁ imę dve jane samagge akāsiṁ, pubbe p' ete[c] mayā samaggā kata yeva" 'ti vatvā atītaṁ ahari:

Atīte Baraṇasiyaṁ Brahmadatte rajjaṁ karente Baraṇasiyaṁ ussave ghosite mahāsamajjaṁ ahosi. Bahū manussā ca devanagasupaṇṇādayo ca samajjadassanatthaṁ sannipatiṁsu. Tatr' ekasmiṁ ṭhāne eko nago ca supaṇṇo ca[b] samajjaṁ passamānā ekato aṭṭhaṁsu. Nago supaṇṇassa supaṇṇabhāvaṁ ajānanto aṁse hatthaṁ ṭhapesi. Supaṇṇo „kena me aṁse hattho ṭhapito" ti nivattitvā olokento nāgaṁ saññani[a]. Nago pi olokento supaṇṇaṁ saññanitvā maraṇabhayatajjito nagarā[b] nikkhamitvā nadīpiṭṭhena palāyi. Supaṇṇo pi[c] „taṁ gahessāmîti" anubandhi. Tasmiṁ samaye Bodhisatto tāpaso hutvā tassā nadiyā tīre paṇṇasālāya[d] vasamāno divādarathaṁ[e]

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[n] B -vilepanāni. [o] C C[p] C[s] -phānitādīni. [p] B saddhiṁ ñeva. [q] B vitte. [r] B -kuṭi, C -kuṭim. [s] B satthu guṇakathaṁ. [t] B samuṭhapesuṁ. [u] B yeva. [v] B mahamattā. [w] C[p] C[s] vayamamāno. [x] B nāsi. [y] B adds sikkhisuṁ. [z] B agaṁtva. [a] B puppe pi te, C pubbe te. [b] B adds iti dve. [a] B sañcani. [b] B nagarā. [c] B omits pi. [d] B paṇṇasalayaṁ. [e] B divaradaratha, C divārathaṁ.

paṭippassambhanatthaṁ[f] udakasāṭikaṁ nivāsetvā vakkalaṁ bahi ṭhapetvā[g] nadiṁ otaritvā nahāyati[h]. Nāgo „imaṁ pabbajitaṁ nissāya jīvitaṁ labhissamîti“ pakativaṇṇaṁ vijahitvā maṇikkhandhavaṇṇaṁ[i] māpetvā vakkalantaraṁ pāvisi. Supaṇṇo anubandhamāno taṁ tattha paviṭṭhaṁ disvā vakkale garubhāvena agahetvā Bodhisattaṁ āmantetvā „bhante, ahaṁ chāto, tumhākaṁ vakkalaṁ gaṇhatha, imaṁ nāgaṁ khādissāmîti“ imaṁ atthaṁ pakāsetuṁ[j] paṭhamaṁ gāthaṁ āha:

1. „Idh' ūragānaṁ pavaro paviṭṭho
selassa vaṇṇena pamokkham icchaṁ,
brahmañ ca vaṇṇaṁ apacāyamāno
bubhukkhito no visahāmi bhottun“ ti.

Tattha idhūragānaṁ pavaro paviṭṭho ti imasmiṁ vakkale[k] uraganaṁ pavaro nāgarājā paviṭṭho, selassa vaṇṇenā 'ti maṇivaṇṇena[l], maṇikkhandho hutvā paviṭṭho ti attho, pamokkham icchan ti mama santika mokkham icchamāno, brahmañ ca vaṇṇaṁ apacāyamāno ti ahaṁ pana tumhākaṁ brahmavaṇṇaṁ seṭṭhavaṇṇaṁ pūjento[m] garukaronto, bubhukkhito no visahāmi bhottun ti etaṁ[n] nāgaṁ vakkalantaraṁ[o] paviṭṭhaṁ[p] chāto pi samāno bhakkhituṁ na sakkomîti. Bodhisatto udake ṭhito yeva supaṇṇarājassa thutiṁ katvā dutiyaṁ gāthaṁ āha:

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[f] B paṭipass-. [g] B thapetva. [h] B hnāyati. [i] B maṇikhaṇḍavaṇṇa, C manikkhandhavaṇṇaṁ. [j] B pakasento. [k] C C[p] C[s] vakkalaṁ. [l] C omits maṇivaṇṇena. [m] B pūjayanto. [n] B ekaṁ. [o] C[s] vakkalaṁtaraṁ. [p] C C[p] C[s] paviṭṭho, B paviṭhaṁ.

2. „So Brahma-gutto ciram eva jīva,
dibbā[q] ca te pātubhavantu[r] bhakkhā,
so brahmavaṇṇaṁ apacāyamano
bubhukkhito no vitarāsi[s] bhottun[t] ti.

Tattha so brahmagutto ti so tvaṁ Brahma-gopito Brahma-rakkhito hutva, dibbā[q] ca te pātubhavantu[ri] bhakkhā ti devatānaṁ paribhogāraha bhakkha ca tava pātubhavantu[r], mā pāṇātipātaṁ[u] katvā nagamaṁsakhādako ahosi. Iti Bodhisatto udake ṭhito va anumodanaṁ katva uttaritva vakkalaṁ nivāsetvā te ubho pi gahetva assamapadaṁ gantva[v] mettābhāvanāya vaṇṇaṁ kathetvā dve pi jane samagge akāsi. Te tato paṭṭhāya samagga sammodamāna sukhaṁ vasiṁsu[x].

Satthā imaṁ dhammadesanaṁ āharitva jātakaṁ samodhānesi: „Tada nago ca supaṇṇo ca ime dve mahāmattā ahesuṁ, tapaso pana aham evā ti. Uraga-jātakaṁ[w].

II, 16, 5. GAGGA-JĀTAKA.

„Jīva vassasataṁ Gagga" 'ti. Idaṁ Satthā Jetavanasamīpe Pasenadirañña[y] kārite Rajakārame[z] viharanto attano khipitakaṁ arabbha kathesi. Ekasmiṁ hi divase Sattha Rajakārame[z] catuparisamajjhe nisīditva dhammaṁ desento khipi. Bhikkhū „jīvatu bhante Bhagava, jīvatu Sugato" ti uccāsaddaṁ[æ] mahāsaddaṁ akaṁsu. Tena saddena dhammakathāya antarayo ahosi. Atha kho Bhagavā bhikkhū amantesi: „Api nu kho, bhikkhave, khipite 'jīvā' 'ti vutte tappac-

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[q] B dibya. [r] C[p] C[s] pātubhavanti. [ri] C C[p] C[s] pātubhavanti. [s] B visahāmi. [t] B sottun. [u] C C[p] C[s] pānāti-. [v] B gaṁtvā. [x] B sukhavāsaṁ vasīsuṁ. [w] B adds catutthaṁ. [y] C C[p] C[s] -raṁña. [z] B rājika-. [æ] C uccāsaddā, C[p] C[s] uccasadda.

cayā jīveyya vā[b] mareyya[a] vā" ti. „No h' etaṁ, bhante." „Na,[b] bhikkhave, khipite 'jīva' 'ti vattabbo, yo[b] vadeyya āpatti dukkaṭassa" ti. Tena kho pana samayena manussā bhikkhunaṁ khipite „jīvatha[d] bhante" ti vadanti. Bhikkhū kukkuccāyanta nâlapanti. Manussā ujjhayanti: „kathaṁ hi nāma samaṇa Sakyaputtiya 'jīvatha bhante' ti vuccamāna nâlapissantîti[e]". Bhagavato etam atthaṁ arocesuṁ. „Gihī, bhikkhave, iṭṭhamaṅgalikā[f]; anujanāmi, bhikkhave, gihīnaṁ 'jīvatha bhante' ti vuccamānena 'ciraṁ jīvā' 'ti vattuṁ vaṭṭatîti[g]. Bhikkhū Bhagavantaṁ pucchiṁsu: „bhante, jīvapaṭijīvaṁ nama kadā uppannan" ti. Satthā „bhikkhave, jīvapaṭijīvaṁ nāma porāṇakale[h] uppannan" ti vatvā atītaṁ āhari:

Atīte Bārāṇasiyaṁ Brahmadatte rajjaṁ karente Bodhisatto Kasiraṭṭhe[i] ekasmiṁ brahmaṇakule nibbatti. Tassa pita vohāraṁ katvā jīvikaṁ[j] kappeti[k]. So soḷasavassapadesikaṁ Bodhisattaṁ maṇikabhaṇḍaṁ ukkhipapetvā gamanigamādisu caranto Bārāṇasiṁ[l] patva dovarikassa ghare bhattaṁ pacāpetva bhuñjitva nivasanaṭṭhanaṁ alabhanto „avelaya agata āgantukā kattha vasantîti" pucchi. Atha naṁ manussā „bahinagare ekā sālā atthi, sā pana amanussapariggahītā[m], sace icchatha tattha[n] vasatha" 'ti ahaṁsu. Bodhisatto „etha, tāta, gacchama, ma yakkhassa bhāyittha, ahaṁ[o] taṁ dametva tumhakaṁ padesu patessamîti" pitaraṁ gahetvā tattha gato. Ath' assa pitā phalake[p] nipajji, sayaṁ pitu pāde sambāhamano[q] nisīdi.

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[b] B adds dhareyya vā. [a] C careyya. [b] B adds hi. [c] C[p] C[s] ye. [d] B C jivata. [e] B lapissantîti. [f] B omits iṭṭha. [g] B vattuṁ vaṭṭatiti, C C[p] C[s] vattun ti, omitting vaṭṭati. [h] C poranakale, C[p] C[s] porāṇakakale. [i] B kāsikaraṭhe. [j] B jīvitaṁ. [k] B kappesi. [l] B barāṇasī, C C[p] C[s] barāṇasiyaṁ. [m] B C[p] C[s] -pariggahita. [n] C C[s] C[p] omit tattha. [o] C[p] C[s] ahaṁ. [p] C palake. [q] B samahanto.

Tattha adhivattho yakkho pana dvādasa vassāni Vessavaṇaṁ[r] upaṭṭhahitvā taṁ sālaṁ labhanto „imaṁ sālaṁ paviṭṭhamanussesu yo[s] khipite 'jīvā' 'ti vadati yo[s] ca 'jīvā' 'ti vutte 'paṭijīvā' 'ti vadati te jīvapaṭijīvabhaṇino ṭhapetvā avasese khadeyyasîti" labhi. So piṭṭhavaṁsathūṇāya vasati. So „Bodhisatta-pitaraṁ[t] khipāpessāmîti" attano ānubhāvena sukhumacuṇṇaṁ vissajjesi. Cuṇṇo āgantvā[u] tassa nāsapuṭesu pāvisi. So phalake nipannako va khipi. Bodhisatto na[v] 'jīvā' 'ti āha. Yakkho taṁ khādituṁ thūṇāya otarati. Bodhisatto taṁ otarantaṁ disvā „iminā me pitā khipāpito bhavissati[x], ayaṁ so[y] khipite 'jiva' 'ti avadantaṁ khādakayakkho bhavissatîti" pitaraṁ ārabbha paṭhamaṁ gāthaṁ aha:

1. „Jiva vassasataṁ, Gagga,
aparāni ca vīsatiṁ[z],
mā maṁ pisācā khādantu[a],
jīva tvaṁ sarado[b] satan" ti.

Tattha Gaggā ti pitaraṁ nāmena ālapati, aparani ca vīsatîti aparāni ca vīsati vassāni jīva, mā maṁ pisācā khādantū 'ti maṁ pisaca ma khādantu, jīva tvaṁ sarado[b] satan ti tvaṁ pana vīsuttaraṁ vassasataṁ jīva 'ti[a], saradasataṁ hi[b] gaṇhiyamanaṁ vassasatam eva hoti, taṁ purimehi vīsaya[c] saddhiṁ vīsuttaraṁ idha adhippetaṁ. Yakkho Bodhisattassa vacanaṁ sutvā „imaṁ tāva māṇavaṁ 'jīvā' 'ti vuttatta

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[r] B vassavaṇaṁ, C C[p] C[s] vessavanaṁ. [s] C so. [t] B bodhisattassa pitaraṁ, C bodhisatto pitaraṁ. [u] B āgaṁtva. [v] B bodhisattā naṁ, C bodhisatto naṁ. [x] C bhavissatîti. [y] C yo? [z] B vīsati, C visatiṁ. [a] B adantu. [b] B parato. [a] B hi. [b] B parato satañ hi. [c] B visāhi, C visāya.

khāditum na sakkā[d], pitaram pan' assa khādissāmīti" pitu santikam agamasi. So tam āgacchantam disvā cintesi: „ayam so 'paṭijīvā' 'ti abhaṇantānam[e] khādanayakkho bhavissati, paṭijīvam karissamīti" so puttam ārabbha dutiyam gātham āha:

2. „Tvam[f] pi vassasatam jīva
aparāni ca visatim[g],
visam[h] pisāca khādantu,
jīva tvam sarado[i] satan ti.

Tattha visam[j] pisāca ti pisaca halāhalavisam khadantu. Yakkho tassa vacanam sutvā „ubho p' ime na sakkā khaditun[k]" ti paṭinivatti. Atha nam Bodhisatto pucchi: „bho, yakkha, kasma tvam imam[m] sālam paviṭṭhamanusse khādasīti." „Dvādasa vassani Vessavaṇam upaṭṭhahitvā laddhattā" ti. „Kim pana sabbe va khāditum labhasīti[n]." „Jīvapaṭijīvabhaṇino[o] ṭhapetvā avasese khādāmīti". „Yakkha, tvam pubbe pi akusalam katvā kakkhalo[p] pharuso paravihimsako hutvā nibbatto, idani pi tādisam kammam katvā tamotamaparāyano bhavissasi[q], tasmā ito paṭṭhāya pāṇātipātādīhi[r] viramassū" 'ti tam yakkham dametvā nirayabhayena tajjetvā pañcasu sīlesu patiṭṭhāpetvā yakkham[s] pesanakarakam viya akāsi. Punadivase sañcaranta manussa yakkham disvā Bodhisattena c'assa damitabhavam[t] ñatvā rañño[u] arocesum: „deva, eko mānavo[v] tam yakkham dametvā pesanakarakam[x] viya katva ṭhito" ti.

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[d] C adds ti. [e] C[p] C[s] abhanantanam. [f] B tvam. [g] B visati. [h] C C[p] vis-. [i] B parato. [j] B visam. [k] B adds khādantu. [l] B khāditum. [m] C omits imam. [n] B adds so. [o] C[p] C[s] -bhānino. [p] B C[p] C[s] kakkhalo. [q] B bhavissati, C bhavissatīti. [r] C C[p] pānati-. [s] B tam yakkham. [t] B -bhāvañ. [u] C C[p] C[s] ramño. [v] B manavo. [x] C[p] pesana-.

Rājā Bodhisattaṁ pakkosāpetvā senāpatiṭṭhane[y] ṭhapesi pitu c' assa mahantaṁ yasaṁ adāsi. So yakkhaṁ balipaṭiggāhakaṁ katva Bodhisattassa ovāde ṭhatvā[z] dānadīni puññāni[a] katva saggapadaṁ[b] pūresi.

Satthā imaṁ dhammadesanaṁ āharitvā „jīvapaṭijīvaṁ[a] nama tasmiṁ kāle uppannan" ti vatvā jātakaṁ samodhanesi: „Tadā rājā Anando ahosi, pitā Kassapo, putto pana aham evā" 'ti. Gagga-jātakaṁ[d].

II, 16, 6. ALĪNACITTA-JĀTAKA.

„Alīnacittaṁ nissaya" 'ti. Idaṁ Satthā Jetavane viharanto ekaṁ ossaṭṭhaviriyaṁ bhikkhuṁ ārabbha kathesi. Vatthuṁ Ekādasanipāte Saṁvarajātake avibhavissati[b]. So pana bhikkhu Satthārā „saccaṁ kira tvaṁ, bhikkhu, viriyaṁ ossajjīti[c]" vutte „saccaṁ, Bhagavā" ti āha. Atha naṁ Sattha „nanu tvaṁ, bhikkhu, pubbe viriyaṁ katvā maṁsapesisadisassa daharakumārassa dvādasayojanike Bārāṇasinagare[d] rajjaṁ gahetvā adāsi, idāni kasmā evarūpe sāsane pabbajitvā viriyaṁ ossajasīti[e]" vatvā atītaṁ āhari:

Atīte Baraṇasiyaṁ Brahmadatte rajjaṁ karente Baraṇasito avidūre vaḍḍhakigāmo[f] ahosi. Tattha pañcasata[g] vaḍḍhakī[h] vasanti. Te navāya[i] upari sotaṁ gantva[j] araññe[k]

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[y] C sotāpattiṭṭhāne. [z] B thatvā. [a] C[p] C[s] puṁñāni. C puṁñaṇi. [b] B saggapūraṁ. [a] B jīvapaṭijīvan. [d] B adds pañcamaṁ. [b] āvī-. [c] B osajjīti, C ossajīti. [d] C bāranasi, B barāṇasī. [e] B osajjita. [f] B vaḍhakī-, C C[p] vaḍḍhakī-. [g] B pañcasata. [h] B vaḍhakiṁ, C[p] C[s] vaḍḍhaki. [i] B nagaya, C nacāya. [j] B gaṁtvā. [k] B araññe pavīsisu, C C[p] C[s] araṁñe.

gehasambhāradārūni[l] koṭṭetvā tatth' eva ekabhūmikadvibhūmikādibhede gehe[m] sajjetvā thambhato paṭṭhāya sabbadārūsu[w] saññaṁ[n] katvā naditīraṁ netvā nāvaṁ āropetvā anusotena nagaraṁ āgantvā[o] ye yādisāni gehāni ākaṁkhanti tesaṁ tādisāni katvā kahāpaṇe[p] gahetvā puna tatth' eva[q] gantvā[r] gehasambhāre aharanti. Evaṁ tesaṁ jīvikaṁ[s] kappentānaṁ ekasmiṁ kāle khandhāvaraṁ[t] bandhitvā[u] dārūni[v] koṭṭentānaṁ avidūre eko hatthi[x] khadirakhāṇukaṁ[y] akkami. Tassa so khāṇuko[z] pādaṁ vijjhi. Balavavedanā vattanti. Pādo uddhumāyitvā pubbaṁ gaṇhi. So vedanāmatto[aa] tesaṁ dārukoṭṭanasaddaṁ[bb] sutvā „ime vaḍḍhakī nissāya mayhaṁ sotthi bhavissatīti" maññamāno[cc] tīhi pādehi tesaṁ santikaṁ gantvā avidūre nipajji[dd]. Vaḍḍhakī taṁ uddhumātapādaṁ disvā upasaṁkamitvā pāde khāṇukaṁ[ee] disvā tikhiṇavāsiyā[ff] khāṇukassa[gg] samantato odhiṁ katva rajjuyā bandhitva ākaḍḍhanta[hh] khāṇukaṁ[ii] niharitvā pubbaṁ mocetvā[kk] uṇhodakena dhovitvā tadanurūpehi bhesajjehi[ll] nacirass' eva vaṇaṁ phasukaṁ kariṁsu. Hatthi[mm] ārogo[nn] hutvā cintesi: „mayā ime vaḍḍhakī nissāya jīvitaṁ laddhaṁ, idāni tesaṁ mayā upakaraṁ kātum vaṭṭatīti" so tato paṭṭhāya vaḍḍhakihi saddhiṁ rukkhe niharati tacchen-

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[l] B gehasambhārādīdārūni, C[p] C[s] gehasambhāradaruni. [m] B gehasambhāre. [w] all MSS. -dārusu. [n] C C[p] C[s] saṁñaṁ. [o] B āgaṁtvā. [p] C B kahāpane. [q] C[p] C[s] tatheva. [r] B gaṁtvā. [s] B jīvitaṁ. [t] B kbandhavāraṁ. [u] B bandhetvā. [v] B C[p] C[s] daruni. [x] so all MSS. [y] B ekaṁ khadirakhāṇukaṁ. [z] B khāṇuko. [aa] B vedanāpatto. [bb] B darukoṭṭenasaddaṁ. [cc] C C[p] C[s] maṁñamāno. [dd] B nippajji. [ee] B khāṇukaṁ. [ff] B taṁkhiṇāsavāsiya, C tikhinavāsiyā, C[p] tikhiṇivāsiyā. [gg] B C[p] C[s] khāṇukassa. [hh] B ākaṁḍhantā, C[p] C[s] akaḍḍhantā. [ii] B C[p] khāṇukaṁ. [kk] B pucchitvā. [ll] B adds makkhitvā. [mm] B arogo.

tânaṁ[k] parivattetvâ[l] deti vasiadîni upasaṁharati soṇḍâya veṭhetva kâlasuttakoṭiyaṁ[m] gaṇhâti. Vaḍḍhaki pi 'ssa bhojanavelâya ekekaṁ piṇḍaṁ denta pañca piṇḍasatâni denti. Tassa pana hatthissa putto sabbaseto hatthâjâniyapotako[n] atthi. Ten' assa etad ahosi: „ahaṁ etarahi mahallako, idâni mayâ imesaṁ kammakaraṇatthaya puttaṁ datva gantuṁ vaṭṭatîti" so vaḍḍhakinaṁ anâcikkhitvâ va araññaṁ[o] pavisitvâ puttaṁ ânetvâ „ayaṁ hatthipotako mama putto, tumhehi mayhaṁ jîvitaṁ dinnaṁ, ahaṁ vo vejjavetanatthâya imaṁ dammi, ayaṁ tumhâkaṁ ito paṭṭhâya kammâni karissatîti" vatvâ „ito paṭṭhaya yaṁ pana mayâ kattabbaṁ kammaṁ tvaṁ karohîti" puttaṁ ovaditvâ vaḍḍhakinaṁ datvâ sayaṁ araññaṁ pâvisi. Tato paṭṭhaya hatthipotako vaḍḍhakînaṁ vacanakaro[p] ovâdakkhamo hutvâ sabbakiccani karoti. Te pi taṁ pañcahi piṇḍasatehi posenti. So kammaṁ katva nadiṁ otaritvâ[q] kiḷitvâ[r] agacchati. Vaḍḍhakidarakâpi[d] taṁ soṇḍâdîsu[s] gahetva udake pi thale pi tena saddhiṁ kiḷanti[t]. Âjâniyâ[u] pana hatthino pi assâpi purisâpi udake uccaraṁ vâ passâvaṁ vâ na karonti. Tasmâ so pi udake uccârapassâvaṁ akatvâ bahi naditire eva[v] karoti. Ath' ekasmiṁ divase upari nadiya devo vassi. Addhasukkhaṁ[x] hatthilaṇḍaṁ[y] udakena nadiṁ otaritvâ gacchantaṁ Bârâṇas nagaratitthe[z] ekasmiṁ gumbe laggitvâ aṭṭhasi. Atha raññô[a] hatthigopaka „hatthiṁ[b] nahapessamâ" 'ti pañca hatthisatani

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[k] B tacchantanaṁ. [l] B paraṁvaṭṭetvâ. [m] C[p] kaḷa-. [n] B hatthajâniya-. [o] C C[p] C[s] araṁñaṁ. [p] B vacanaṁ karoti. [q] B adds nhayitvâ or hnayitvâ. [r] B kilitvâ, C[s] kilitva. [d] C C[p] C[s] vaḍḍhakî-, B vaḍḍhakimdâ-. [s] C soṇḍâdîsu. [t] C C[p] C[s] kiḷanti, B kiḷanti. [u] C[s] ajaniyâ, C ajâniya, B ajâniya. [v] B yeva. [x] B atha sukkhaṁ. [y] B hatthileṇuṁ, C[s] hatthiladdhaṁ. [z] C bâranasi-, C[p] bârâṇasi-. [a] C C[p] C[s] raṁño. [b] B C hatthi.

nayiṁsu[a]. Ājānīyalaṇḍassa[b] gandhaṁ ghayitvā eko pi hatthi nadiṁ √otarituṁ na ussahi, sabbe nagguṭṭhaṁ[c] ukkhipitvā palayituṁ ārabhiṁsu. Hatthigopakā hatthacariyanaṁ arocesuṁ. Te „udake paripanthena[d] bhavitabban" ti udakaṁ sodhāpetvā tasmiṁ gumbe ājaniyalaṇḍaṁ[e] disvā „idaṁ ettha kāraṇan" ti ñatvā caṭiṁ āharāpetvā udakassa pūretvā taṁ tattha madditvā hatthinaṁ sarire[f] siñcāpesuṁ[g]. Hatthacariya rañño[i] taṁ pavattiṁ arocetvā „taṁ hatthajāniyaṁ[k] pariyesitvā ānetuṁ vaṭṭati[l] devā" 'ti āhaṁsu[m]. Rājā navasaṁghāṭehi[n] nadiṁ pakkhanditvā uddhagāmihi saṁghāṭehi[o] vaḍḍhakīnaṁ vasanaṭṭhānaṁ sampāpuṇi[p]. Hatthipotako[q] nadiyaṁ kilanto[r] bherisaddaṁ sutvā gantvā[s] vaḍḍhakinaṁ santike aṭṭhāsi. Vaḍḍhakī rañño[i] paccuggamanaṁ katva „deva, sace daruhi[t] attho kiṁkaraṇā āgat' attha, kiṁ pesetvā aharāpetuṁ na vaṭṭatîti"[u] ahaṁsu. „Nâhaṁ, bhaṇe, darūnaṁ[v] atthaya[x] āgato, imassa pana hatthissa atthāya āgato 'mhîti." „Gahāpetvā gacchatha[y] devā" 'ti. Hatthipotako[z] gantuṁ na icchi. „Kiṁ kārāpesi[a], bhaṇe, hatthîti". „Vaḍḍhakīnaṁ posāvanikaṁ[b] aharapeti[a], devā" 'ti. „Sādhu, bhaṇe" ti rāja hatthissa catunnaṁ pādā-

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[a] B nhayisu or hnayisu. [b] B ajaniya, C C^p ajaniya-, C^s ajaniyaladdhassa. [c] C^p C^s naṁguṭṭhaṁ. [d] B makabandhena, C paripatthena. [e] B ajaniyaleṇḍaṁ, C ajāniyalaṇḍaṁ, C^p ajāniyalaṇḍaṁ, C^s ajāniyaladdhaṁ. [f] B hatthinaṁ sariresu. [g] B makkhapesuṁ. [h] B nhayisu. [i] C C^p C^s raṁño. [k] C hatthajāniyaṁ, B tatthājaniuyaṁ. [l] B vattati. [m] B C ahaṁsu. [n] B navasaṁghatehi. [o] B uddhaṁ gāminavāsaṁghatehi. [p] B simāpuṇi. [q] B pavattipotako. [r] B kilanto, C^s kilanto. [s] B gaṁtva. [t] C^p C^s daruhi. [u] B vattatiti. [v] B dārūṇaṁ, C^p C^s darunaṁ. [x] C athāya. [y] B gaccha. [z] C -poto. [a] B karomi. [b] B posavaniyaṁ. [a] B āhārāpehi, C aharapeti.

naṁ[b] soṇḍāya nāṅguṭṭhassa[c] santike satasahassasatasahassaṁ[d] kahapaṇe[e] ṭhapāpesi. Hatthi[f] ettakenāpi agantvā[g] sabbavaḍḍhakīnaṁ dussayugesu[h] vaḍḍhakībhariyānaṁ nivāsanasaṭakesu[i] dinnesu saddhiṁkīḷitadārakānañ[k] ca dārakaparihare kate[l] nivattitvā vaḍḍhakī ca[m] itthiyo ca dārake ca oloketvā rañña[n] saddhiṁ agamāsi[o]. Rājā taṁ ādāya nagaraṁ gantvā[p] nagarañ[q] ca hatthisālañ ca alaṁkārapetvā[r] hatthiṁ nagaraṁ padakkhiṇaṁ[s] karetva hatthisālaṁ pavesetva sabbalaṁkārehi alaṁkaritva[t] abhisekaṁ datvā opavayhaṁ[u] katvā attano sahāyaṭṭhāne[v] ṭhapetvā upaḍḍharajjaṁ hatthissa datvā attano samānapariharaṁ akāsi. Hatthissa āgatakālato paṭṭhāya rañño[x] sakala-Jambudīpe rajjaṁ hatthagatam eva ahosi. Evaṁ kāle gacchante Bodhisatto tassa rañño[x] aggamahesiyā kucchimhi[y] paṭisandhiṁ gaṇhi[z]. Tassa[aa] gabbhaparipākakāle[bb] rāja kalam akāsi. Hatthi[a] pana sace rañño[x] kālakatabhavaṁ[b] janeyya tatth' ev' assa hadayaṁ phaleyya[c], tasmā hatthiṁ[d] rañño[x] kālakatabhavaṁ[b] ajānāpetvā va upaṭṭhahiṁsu[e]. Rañño[x] pana kālakatabhavaṁ[b] sutvā „tucchaṁ kira rajjan" ti anantarasāmanto Kosalarāja mahatiyā senāya āgantvā[f] nagaraṁ parivāri[g]. Te[h] nagara-

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[b] C^p C^s padānaṁ. [c] B adds ca. [d] B omits satasahassa. [e] B gahapane, C kahapane. [f] B omits hatthi. [g] C gantva, B agantva, C^s has corrected agantva to agantvā. [h] B -yuggesu. [i] B nidhāsanasaṭikesu. [k] B kiḷitadaraṇānaṁ, C kiḷitadarakānaṁ. [l] C C^p C^s add vaḍḍhakiṁ. [m] C C^p C^s omit vaḍḍhakī ca. [n] C C^p C^s raññā. [o] B agamāsī. [p] B gaṁtva. [q] C nāgaraṁ. [r] B alaṅkārāpetvā. [s] C padakkhiṇaṁ. [t] B sabbalaṅkārehi alaṅkaretva. [u] C^p C^s opavuyhaṁ. [v] B sahāyakaṭhāne. [x] C C^p C^s raṁño. [y] C kucchismiṁ. [z] C ganhi. [aa] B tassa. [bb] C omits gabbha. [a] so all MSS. [b] B kalaṅkata-. [c] C^p C^s phāḷeyya. [d] B C^s hatthi. [e] B upathahisuṁ. [f] B agaṁtva. [g] B parivāresi. [h] B omits te.

dvārāni pidahitvā Kosalarañño[i] sasanaṁ pahiṇiṁsu[j]: „amhākaṁ rañño[x] aggamahesi[k] paripuṇṇagabbhā 'ito kira sattame divase puttaṁ vijāyissatîti' aṅgavijjāpāṭhaka[l] āhaṁsu[m], sace sā puttaṁ vijāyissati mayaṁ sattame divase yuddhaṁ dassāma na rajjaṁ, ettakaṁ[n] kālaṁ āgamethā" ti. Rājā „sādhū" 'ti sampaṭicchi. Devī sattame divase puttaṁ vijāyi. Tassa nāmagahaṇadivase[o] „*mahajanass' alīnaṁ cittaṁ*[p] paggaṇhanto[q] jato" ti Alīnacittakumāro t' ev' assa[r] nāmaṁ akaṁsu. Jātadivasato yeva pan' assa paṭṭhaya[s] nāgarā[t] Kosalarañño[u] saddhiṁ yujjhiṁsu[v]. Ninnāyakattā[w] saṁgāmassa mahantam[x] pi balaṁ yujjhamānaṁ thokathokaṁ[y] osakkati. Amacca deviyā tam atthaṁ ārocetvā „mayáṁ evaṁ osakkamāne bale parajjhanabhāvassa[z] bhāyāma, amhākaṁ pana raño[æ] kālakatabhāvaṁ[ø] puttassa jātabhāvaṁ Kosalarañño[a] āgantvā[b] yujjhanabhavañ[c] ca raño[æ] sahāyako mañgalahatthi[d] na jānāti, janāpema nan" ti pucchiṁsu. Sa „sadhū" 'ti sampaṭicchitva puttaṁ alaṁkaritvā dukūlacumbaṭe[e] nipajjāpetvā[f] pāsādā oruyha amaccagaṇaparivutā[g] hatthisālaṁ gantvā[h] Bodhisattaṁ hatthissa pādamūle nipajjāpetvā[f] „sāmi[i],

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[i] C kosalaraṁño, C[p] C[s] kosalaraṁño. [j] B pahiṇisuṁ, C[p] pahīṇiṁsu, C[s] pahīniṁsu. [k] so all MSS. [l] C[p] C[s] aṁga-. [m] B ahaṁsuṁ. [n] B ethakaṁ. [o] B nāmagahanadivase panassa. [p] B omits līnaṁ cittaṁ. [q] C pagganhanto. [r] B tvevassa. [s] B jātadivasato paṭhāya pana. [t] B nagarā. [u] C -raṁña. [v] C yuddhiṁsu. [w] B ninaya-. [x] B mahantaṁ. [y] B thokaṁ thokaṁ. [z] B parājassa āvassa (parajayabhavassa?) [æ] C C[p] C[s] raṁño. [ø] B kalañkāta-. [a] C kosaloraṁño, C[p] kosalarañño, C[s] kosalaraṁño. [b] B āgaṁtvā. [c] B yujhanakāraṇañ, [d] C[p] C[s] mañgala-. [e] B nakulacumpitake. [f] B nipp-. [g] C C[p] C[s] -gana-, B -gaṇaparivuto. [h] B gaṁtvā. [i] so all MSS.

sahayo te kalakato[j], mayaṁ tuyhaṁ hadayaphālanabhayena[k] nârocimha, ayaṁ[l] te sahâyassa putto, Kosalarājā[m] agantvā[n] nagaraṁ parivaretvā tava puttena saddhiṁ yujjhati, balaṁ osakkati, tava puttaṁ tvaṁ ñeva mārehi rajjaṁ vâssa[o] gaṇhitva dehîti" âha. Tasmiṁ kale hatthi[p] Bodhisattaṁ soṇḍaya parâmasitvā ukkhipitvā kumbhe ṭhapetvā[q] roditva paridevitva Bodhisattaṁ otaretva deviyā hatthe nipajjāpetvā[r] „Kosalarājanaṁ[r] gahessamiti" hatthisālato nikkhami. Ath' assa amacca vammaṁ paṭimuñcitvā alaṁkaritvā nagaradvaraṁ avāpuritva taṁ parivāretvā nikkhamiṁsu. Hatthi[p] nagarā nikkhamitvā koñcanādaṁ katvā mahajanaṁ santāsetvā palapetvā balakoṭṭakaṁ[s] bhinditvā Kosalarājānaṁ cūḷāya[t] gahetvā ânetvā Bodhisattassa pādamūle nipajjāpetvā[u] māraṇatthāy' assa[v] uṭṭhite varetva „ito paṭṭhāya appamatto hohi, 'kumaro daharo' ti saññaṁ[x] mā karîti[y]" ovaditva[z] uyyojesi. Tato paṭṭhāya sakala-Jambudîpe rajjaṁ Bodhisattassa hatthagatam eva jātaṁ. Añño[æ] paṭisattu[ö] nāma uṭṭhahituṁ samattho[a] nâhosi. Bodhisatto sattavassikakāle[b] abhisekaṁ patva Alînacittarājā nāma hutva dhammena rajjaṁ kāretva jîvitapariyosāne saggapadaṁ[c] pūresi.

Satthā imaṁ atîtaṁ âharitvā abhisambuddho hutva imaṁ gathadvayam aha[d]:

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[j] B kalaṅkato ti. [k] B tumhākaṁ hadayaphalitabhayena. [l] C ayaṁ. [m] C[p] C[s] kosala-. [n] B âgaṁtvā. [o] B vā tassa. [p] so all MSS. [q] B thapetva. [r] C[p] B kosalarājaṁ, C[s] kosalarājaṁ. [s] C balaṁ koṭṭakaṁ. [t] C[p] C[s] cūlāya. [u] B nipp-. [v] C[s] maraṇatthāyassa, B maraṇattaya. [x] C C[p] C[s] saññaṁ, B aña. [y] B C[p] kariti. [z] B ovāditvā, C[p] has corrected ovaditvā to ovaditvā. [æ] C C[p] aṁño. [ö] B patisatthu. [a] B samatto, C adds nama. [b] C[p] C[s] sattavassikāle. [c] B saggapuraṁ. [d] B imaṁ gāthaṁ abhasi.

1. „Alīnacittaṁ nissaya
pahaṭṭhā mahatī camū,
Kosalaṁ senâsantuṭṭhaṁ
jīvagahaṁ agāhayi[e].

2. Evaṁ nissayasampanno[f]
bhikkhu araddhavīriyo
bhavayaṁ kusalaṁ dhammaṁ
yogakkhemassa pattiyā
pāpuṇe anupubbena
sabbasaṁyojanakkhayan“ ti.

Tattha alīnacittaṁ nissāyā 'ti Alīnacittarājakumāraṁ[g] nissāya, pahaṭṭha mahatī[h] camū ti pavenirajjaṁ[i] no diṭṭhan ti haṭṭhatuṭṭhā hutvā mahatī[j] senā, kosalaṁ[k] senasantuṭṭhan ti Kosalarājānaṁ[l] sena rajjena asantuṭṭhaṁ pararajjalobhena agataṁ, jīvagāhaṁ agāhayîti amāretvā va sā camū taṁ rājānaṁ hatthina jīvagahaṁ gaṇhāpesi, evaṁ nissayasampanno tiyathā[m] sā camū evaṁ añño[n] pi kulaputto nissayasampanno kalyāṇamittaṁ[p] Buddhaṁ vā Buddhasāvakaṁ vā[q] nissayaṁ labhitvā, bhikkhū 'ti parisuddhādhivacanam etaṁ, araddhavīriyo[r] ti paggahitaviriyo[s] catudosapagatena viriyena samannāgato, bhāvayaṁ kusalaṁ dhamman ti kusalaṁ nirāmisaṁ[t] sattatiṁsabodhapakkhiyasaṁkhātaṁ[u]

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[e] C^p C^s agahasi. [f] nissaya-. [g] B alinacittaṁ-. [h] B, C^s mahati, C mahatiṁ. [i] B paveṇī-. [j] B C^p mahati [k] C kosala. [l] B kosalaṁ-. [m] B senaṁ, C^p C^s sakena. [n] B adds ca. [o] C C^p C^s aṁño. [p] C kalyāna-. [q] B adds paccekabuddhaṁ va. [r] B C C^p āraddhaviriyo. [s] C^s -vīriyo. [t] B nirālayaṁ dhammaṁ. [u] B -saṅkhataṁ.

dhammaṁ bhavento, yogakkhemassa pattiyā ti catuhi[v] yogehi khemassa nibbānassa pāpuṇanatthāya[x] taṁ dhammaṁ bhāvento, pāpuṇe[y] anapubbena sabbasaṁyojanakkhayan ti evaṁ vipassanato paṭṭhāya imaṁ kusaladhammaṁ[z] bhāvento so kalyāṇamittūpanissayasampanno bhikkhu[æ] anupubbena vipassanāñāṇāni[ø] ca heṭṭhimamaggaphalāni ca pāpuṇanto[a] pariyosāne dasannaṁ[b] pi saṁyojanānaṁ khayante uppannattā sabbasaṁyojanakkhayasaṁkhātaṁ[c] arahattaṁ pāpuṇāti[d], yasmā vā nibbānaṁ āgamma saṁyojanā[e] khīyanti tasmā tam pi sabbasaṁyojanakkhayam[f] eva, evaṁ anupubbena nibbānasaṁkhātaṁ[g] sabbasaṁyojanakkhayaṁ pāpuṇātīti[h] attho.

Iti Bhagava amatamahānibbānena[i] dhammadesanaya kūṭaṁ[j] gahetva uttarim pi saccāni pakasetva jātakaṁ samodhānesi: (Saccapariyosāne ossaṭṭhaviriyo[k] bhikkhu[n] arahatte[l] patiṭṭhahi) „Tadā mātā Mahāmāyā, pitā Suddhodanamahārāja ahosi, rajjaṁ gahetva dinnahatthi[m] ayaṁ ossaṭṭhaviriyo[k] bhikkhu[n], hatthissa pitā Sāriputto, Alīnacittakumāro pana aham evā" 'ti, Alīnacitta-jātakaṁ.

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[v] all MSS. catuhi? [x] B pāpuṇattaya, C C^p C^s pāpunanatthaya. [y] C pāpune. [z] B C^p kusalaṁ-. [æ] B C bhikkhū. [ø] C -ñānāni. [a] C papunanto. [b] B dasannaṁ. [c] B -khayasaṅkhataṁ. [d] C pāpunāti. [e] B sabbasaṁyojana. [f] C^p C^s sabbesaṁyoj-. [g] B -saṅkhātaṁ. [h] B pāpuṇiti, C papunatīti, C^p C^s pāpuṇātīti pi. [i] B amatanibbānena. [j] B C^s kuṭaṁ. [k] B osaṭha-. [l] B arahatthaphale. [m] so all MSS. [n] B C bhikkhū.

II, 16, 7. GUṆA-JĀTAKA.

„Yena kāmaṁ paṇāmetiti[o]“. Idaṁ Satthā Jetavane viharanto Ānandattherassa saṭakasahassapaṭilābhaṁ[q] ārabbha kathesi. Therassa Kosalarañño[r] antepure dhammavācanavatthuṁ[s] heṭṭhā Mahāsārajātake[t] āgataṁ eva. Iti there[u] raññoᵛ antepure dhammaṁ vacente[x] raññoᵛ sahassagghaṇakānaṁ[y] sāṭakānaṁ sahassaṁ āharīyittha[z]. Rājā tato pañca sāṭakasataṁ pañcannaṁ devīsatānaṁ[a] adāsi. Tā sabbâpi te sāṭake ṭhapetvā punadivase Ānandattherassa[b] datvā sayaṁ purāṇasāṭake yeva parupitvā[c] raññoᵛ pātarasaṭṭhānaṁ agamaṁsu[d]. Rājā „mayā tumhakaṁ sahassagghaṇaka[e] sāṭaka dapitā[f], kasmā tumhe te aparupitvā[g] va āgata“ ti pucchi. „Deva, te amhehi therassa dinnā“ ti[h]. „Ānandattherena nabbe gahita“ ti. „Āma devā“ 'ti. „Sammāsambuddhena ticīvaraṁ anuññātaṁ[i], 'Ānandatthero dussavaṇijjaṁ[k], maññe[l], karissatîti'[m] atibahuṁ[j] tena saṭaka gahitā“ ti[k] therassa kujjhitvā bhuttapātaraso vihāraṁ gantva[l] therassa pariveṇaṁ pavisitvā theraṁ vanditvā ṭhitoⁿ pucchi: „Api[n], bhante, amhākaṁ ghare

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[o] C panamatīti, C[p] C[s] paṇamatīti, B panametīti. [p] B imaṁ. [q] B -sahassalabhaṁ. [r] C -raṁño. [s] B -vatthu. [t] B mahasāṭakajatake. [u] B thero. [v] C C[p] C[s] raṁño. [x] B vācento. [y] C sahassagghanakanaṁ, B sahassaithikanaṁ. [z] B āharayittha, C ahariyittha. [a] C[p] C[s] devi-. [b] B C[p] C[s] ānandatherassa. [c] B parumpetva. [d] B āgamaṁsuṁ. [e] B sahassanikā, C sahassagghanaka. [f] B dampita. [g] B aparumpitvā. [h] B adds ahaṁsu āhaṁsu. [i] C C[p] C[s] anuṁñātaṁ, B anuññata anuññata. [k] C C[p] -vanijjaṁ, B -vaṇijaṁ. [l] C C[p] C[s] maññe. [m] B karissati. [j] B atibahuṁ, C[p] atībahu, C[s] atibahu. [k] C has corrected ti to ni. [l] B gaṁtva. [m] B adds va. [n] B adds nu.

itthiyo tumhākaṁ santike dhammaṁ uggaṇhanti vā suṇanti[o] vā" ti. „Āma, mahārāja, gahetabbayuttakaṁ gaṇhanti sotabbayuttakaṁ suṇantîti". „Kin tā suṇanti[o] yeva udāhu tumhākaṁ nivāsanaṁ vā pārupanaṁ[p] vā dadantîti[q]. „Ajja[r], mahārāja[s], sahassagghaṇakāni[t] pañca sāṭakasatāni adaṁsū" 'ti. „Tumhehi gahitāni tāni[u], bhante" ti. „Āma, mahārājā" 'ti. „Nanu, bhante, Satthārā ticīvaram eva anuññātan[v]" ti. „Āma, mahārāja, Bhagavatā[x] ekassa bhikkhuno ticīvaram eva paribhogasīsena anuññātaṁ[y], paṭiggahaṇaṁ[z] pana avāritaṁ, tasmā mayâpi aññesaṁ[a] jiṇṇacīvarakānaṁ[b] datuṁ te sāṭaka pariggahītā[a]" ti. „Te pana bhikkhū[b] tumhākaṁ santikā sāṭake labhitvā purāṇacīvarāni[c] kiṁ karissantîti". „Porāṇakacīvaraṁ[d] uttarāsaṁgaṁ[e] karissantîti". „Porāṇakauttarāsaṁgaṁ[f] kiṁ karissantîti." „Antaravasakaṁ karissantîti". „Poraṇakaantaravāsakaṁ kiṁ karissantîti". „Paccattharaṇam karissantiti[g]". „Porāṇakapaccattharaṇaṁ[h] kiṁ karissantîti." „Bhummattharaṇaṁ karissantîti[g]". „Porāṇakabhummattharaṇaṁ[i] kim karissantîti". „Pādapuñchanaṁ[j] karissantîti[g]". „Po-

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[o] C sunanti. [p] C nivāsanapārupanaṁ, B pārumpanaṁ. [q] B dentîti. [r] B omits ajja. [s] B adds ta. [t] C C[p] C[s] -gghanakāni, B -gghanikā. [u] B omits tāni. [v] C[p] C[s] anuṁñātan. [x] B bhagavato. [y] C[p] C[s] anuṁñātaṁ. [z] B paṭiggahaṇaṁ, C[p] C[s] paṭiggahanam. [a] C aṁññesaṁ, C[p] C[s] aṁñesaṁ. [b] B jinna-, C jinnacīvarakaṇaṁ. [a] B paṭiggahitā, C[p] C[s] pariggahitā. [b] all the MSS. bhikkhu. [c] B porāṇa-, C purāna-. [d] B poraṇasaṁghāṭi, C porānakacīvaraṁ. [e] B -saṅgaṁ. [f] C porānaka-, B porāṇauttarasaṅgaṁ. [g] all the MSS. karissanti. [h] B porāṇapaccattaraṇaṁ-. [i] B porāṇabh-, C porānakabh-. [j] B puñcanaṁ, C[p] C[s] -puñjanaṁ? C has corrected -puñcanaṁ to puñchanaṁ.

raṇakapadapuñchanaṁ kiṁ karissantîti[k]“. „Mahārāja, saddhādeyyaṁ nāma[l] vinipātetuṁ na labhati, tasmā porāṇakapādapuñchanaṁ[m] vāsiyā[n] koṭṭetvā mattikāya pakkhipitvā[o] senāsanesu mattikālepaṁ[p] dassentîti[q]“. „Bhante, tumhākaṁ dinnaṁ yāva pādapuñchanâpi[r] nassituṁ na labhatîti“. „Āma, mahārāja, amhākaṁ dinnaṁ nassituṁ na labhati[s] paribhogam eva hotîti.“ Rājā tuṭṭho somanassappatto hutvā itarāni pi gehe[t] ṭhapitāni pañca sāṭakasatāni āharāpetvā therassa datvā anumodanaṁ sutvā theraṁ vanditvā padakkhiṇaṁ katvā pakkāmi[u]. Thero paṭhamaladdhāni pañca sāṭakasatāni jiṇṇacīvarakānaṁ[v] adāsi. Therassa pana pañcamattāni saddhivihārikasatani. Tesu eko daharabhikkhu therassa bahūpakāro[x] pariveṇaṁ sammajjati[y] pānīyaparibhojanīyaṁ[z] upaṭṭhapeti[a] dantakaṭṭhamukhodakaṁ[b] deti[a] vaccakuṭijantāgharasenāsanāni[b] paṭijaggati hatthaparikammapādaparikammapiṭṭhiparikammādīni karoti. Thero pacchāladdhāni pañca sāṭakasatāni „ayaṁ me[c] bahūpakāro[d]“ ti yuttavasena sabbāni[e] tass' eva adasi. So pi sabbe te sāṭake bhajetvā attano samānupajjhāyānaṁ[f] adāsi. Evaṁ sabbe pi te laddhasāṭakā bhikkhū[g] sāṭake chinditvā rañjitvā[h] kaṇi-

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[k] B omits porāṇaka - - - karissantîti. [l] B omits nāma. [m] B -puñcanaṁ, C[p] C[s] -puñjanaṁ? C has corrected -puñcanaṁ to -puñchanaṁ. [n] B vasiyāyo. [o] B pakkhīpitvā. [p] B -lepanaṁ. [q] B karissanti. [r] B yāva puñcanaṁ, C[p] -puñjanāpi, C yava pādapuñcanāni pi corrected to -puñchanāni pi. [s] B labhatîti. [t] B geha. [u] B C C[s] pakkhāmi. [v] C jinna-, B adds bhikkhunaṁ. [x] B C[p] C[s] bahupakāro. [y] B saṁajjati. [z] B pāṇiyaparibhojana. [a] B upaṭhapesi. [b] B nhānhodakaṁ. [a] C omits deti. [b] B -senāsanaṁ. [c] B ayameva, C ayameva corrected to ayame. [d] B bahuṁpakāro, C[p] C[s] bahupakāro. [e] B sappāni pi. [f] so all the MSS. [g] all the MSS. bhikkhu. [h] B C[p] C[s] rajitva.

kārapupphavaṇṇāni kasāyāni nivāsetvā ca pārupitvā ca[i] Satthāraṁ upasaṁkamitvā[j] vanditvā ekamantaṁ nisīditvā evam āhaṁsu[k]: „Bhante, sotāpannassa ariyasāvakassa mukholokanadānan[l] nāma atthîti.“ „Na, bhikkhave, ariyasāvakānaṁ mukholokanadānan nāma atthîti.“ „Bhante, amhākaṁ[m] upajjhāyena dhammabhaṇḍāgārikattherena sahassagghaṇakānaṁ[n] sāṭakānaṁ[o] pañca satāni ekass' eva daharabhikkhuno dinnāni, so pana attana laddhe bhājetvā amhākaṁ adāsîti[p]“. „Na, bhikkhave, Ānando mukholokanabhikkhaṁ deti[q], so pan' assa bhikkhu[r] bahūpakāro[s], tasmā attano upakārassa upakāravasena guṇavasena yuttavasena[t] 'upakārassa nāma paccupakāro[u] kātuṁ vaṭṭatîti' kataññūkatavedibhāvena[x] adāsi, porāṇakapaṇḍitâpi hi attano upakārakānaṁ[y] yeva[z] paccupakāraṁ kariṁsū[æ]“ 'ti vatva tehi yācito atītaṁ ahari:

Atīte[ø] Bārāṇasiyaṁ Brahmadatte rajjaṁ karente Bodhisatto sīho hutvā pabbataguhāyaṁ vasati. So ekadivasaṁ guhāya[a] nikkhamitvā[b] pabbatapādaṁ olokesi. Taṁ pana pabbatapādaṁ parikkhipitvā[c] mahāsaro ahosi. Tassa ekasmiṁ unnataṭṭhāne upari thaddhakaddamapiṭṭhe[d] muduni[e] haritatiṇāni jāyiṁsu[f], sasakā c'eva hariṇādayo ca[g] sallahuka-

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[i] B nivāsetvā pārumpitvā va. [j] B upasaṅkamitvā. [k] B ahaṁsuṁ. [l] B -dānaṁ. [m] B omits amhākaṁ. [n] B -ggha-nikāni. [o] B sāṭakāni. [p] B adāsi. [q] B mukholokano bhikkhu na deti. [r] C bhikkhū. [s] B C[p] C[s] bahu-. [t] B upakāravasena ca yuttavasena ca. [u] so all the MSS. [x] C[p] kataññu-, C[s] kataṁñu-. [y] C upakārāṇaṁ, B upakārakānañ. [z] B ñeva. [æ] B karīsu, C[p] C[s] kariṁsu. [ø] B adds bhikkhave. [a] B kuharaṁ. [b] B adds pappatamuddhani thatvā. [c] B paṭikkīpitvā. [d] B -kaddhimapiṭhe. [e] B C[s] muduṁ, C mudūni. [f] B jāhisu, C jāyisu. [g] B sasakadayo ceva bilārasiṅgāladayo ca.

migā[h] kaddamamatthake vicarantā tāni khādanti. Tam divasam[i] pi eko migo tāni tiṇāni[j] khādanto vicarati. Sīho pi 'tam migam gaṇhissāmîti' pabbatamatthakā uppatitvā sīhavegena pakkhandi[k]. Migo maraṇabhayatajjito viravanto palāyi. Sīho vegam sandhāretum asakkonto kalalapiṭṭhe nipatitvā osīditvā uggantum[l] asakkonto cattāro pāde thambhe viya otāretvā sattāham nirāhāro aṭṭhāsi. Atha eko[m] sigālo[n] gocarapasuto tam disvā bhayena palāyi. Sīho tam pakkositvā „bho sigāla[o], mā palāyi, aham kalale laggo, jīvitam me dehîti" āha. Sigālo[n] tassa santikam gantvā[p] „aham tam uddhareyyam, 'uddhato[q] pana mam khādeyyāsîti' bhāyāmîti." „Mā[r] bhāyi, nâham tam khādissāmi[s], mahantam pana te[t] guṇam karissāmi[u], eken' upāyena mam uddharāhîti." Sigālo[n] paṭiññam[v] gahetvā[x] catunnam[y] pādānam samantā kalale apanetvā catunnam[z] pi padānam catasso mātikā[æ] khaṇitvā udakābhimukham akāsi, udakam pavisitvā kalalam muduṁ akāsi. Tasmiṁ khaṇe sigālo[ö] sīhassa udarantaram pavisitvā „vāyāmam karohi, samîti"[a] uccāsaddam karonto sīsena udaram pahari.) Sīho vegam janetva kalala uggantvā[b] pakkhanditva thale aṭṭhāsi. So muhuttam vissamitvā saram oruyha kaddamam dhovitvā nahāyitvā[c], atha ekam[d] mahisam vadhitvā dāṭhāhi[e] ovijjhitvā[f] maṁsam ubbattetvā „khāda sammā" 'ti[g] sigālassa[h] purato

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[h] B adds ca. [i] B C[p] C[s] divasam. [j] B omits tiṇāni, C[s] tināni. [k] C pakkhanditvā. [l] B upagantum. [m] B atheko. [n] B siṅgālo. [o] B siṅgala. [p] B gamtvā. [q] B uddhato. [r] B omits bhāyamîti mā. [s] B takhādissāmiti. [t] B te pana. [u] B karissāmiti. [v] C C[p] C[s] paṭimñam. [x] C adds ca. [y] B adds pi. [z] B catunnam. [æ] B mātikāyo. [ö] B siṅgāle'va. [a] B ssāmiti. [b] B uggamtva. [c] B nhāyitvā daratham paṭipasambhetvā. [d] B athekam. [e] B aṭhāsi. [f] B ovajhitva. [g] B ada sampā ti. [h] B siṅgālassa.

ṭhapetvā tena khādite pacchā attanā khādi. Puna sigālo[i] ekaṁ maṁsapesiṁ ḍasitvā gaṇhi „idaṁ kimatthāya[j], sammā" 'ti ca[k] vutte „tumhākaṁ dāsī[l] atthi, tassā[m] bhavissatîti" āha. Sîho „gaṇhāhîti"" vatvā sayam[o] pi sîhiyā atthāya[p] maṁsaṁ gaṇhitvā „ehi, samma, amhākaṁ pabbatamuddhani ṭhatvā[w] sakhiyā vasanaṭṭhānaṁ gamissāmā" 'ti vatvā tattha gantvā[q] maṁsaṁ khādāpetvā sigālañ ca sigāliñ ca[r] assāsetvā[s] tato paṭṭhāya „dāni[t] ahaṁ tumhe paṭijaggissāmîti"[u] attano vasanaṭṭhānaṁ netvā guhādvāre[v] aññissā guhāya vasāpesi[x]. Tato[y] paṭṭhāya gocarāya gacchanto sîhiñ ca sigāliñ ca[z] ṭhapetvā sigālena[a] saddhiṁ gantvā[q] nānāmige vadhitvā ubho pi tatth' eva maṁsaṁ khāditvā itarāsaṁ[b] pi[a] dvinnaṁ āharitvā denti. Evaṁ kāle gacchante sîhī[b] pi dve putte vijāyi sigālī[c] pi[d]. Te sabbe pi samaggavāsaṁ vasiṁsu. Ath' ekadivasaṁ sîhiyā[e] etad ahosi: „ayaṁ sîho sigālañ ca sigāliñ ca sigālapotake[f] ca ativiya piyāyati[g], nūnam assa sigāliyā saddhiṁ santhavo[h] atthi, tasmā evaṁ sineham karoti, yan nūnâhaṁ[i] imaṁ pîṭetvā tajjetvā ito palāpeyyan" ti sā sîhassa sigāḷaṁ[j] gahetvā[k] gocarāya gata-

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[i] B siṅgālo. [j] B kiṁ mattāya. [k] B omits ca. [l] B C[p] C[s] dāsi. [m] B tayāvabhāvaṁ. [n] C C[p] C[s] gaṇhāsîti, B gaṇhāhiti. [o] B sayaṁ. [p] C sîhiyātthāya, B sîhiyā attāya. [w] B pappamuddhani gantvā, C C[p] C[s] pabbatamuddhane ṭhatvā. [q] B gaṁtvā. [r] B siṅgālañ ca siṅgāliñ ca. [s] B asosetvā, C ssāsetvā. [t] B ito pathāya idāni. [u] B adds vatvā. [v] B guhāya dvare. [x] B vassapeti. [y] B so tato. [z] B siṅgālañ ca, [a] B siṅgālena. [b] B itarāsaṁ. [a] B omits pi. [b] B C sîhi. [c] B siṅgāli. [d] B adds dve putte vijāyi. [e] B sîhissa. [f] B siṅgaleñ ca siṅgāli ca siṅgāla-. [g] B pîyāyati, C piyāyatî. [h] B kiṁ nunimassa siṅgālassa siṅgāliyā saddhi saṇhavo, C C[p] C[s] nunam, C[p] santavo. [i] B yaṁ nunā. [j] B siṅgālaṁ. [k] B omits gahetvā.

kāle sigālim[l] pīlesi tajjesi: „kiṁkāraṇā imasmiṁ ṭhāne vasasi na palāyasîti[m]“. Puttâpi 'ssā[n] sigālīputte[o] tath' eva tajjayiṁsu[p]. Sigālī[q] tam atthaṁ sigālassa[r] kathetvā „sīhassa vacanena etāya evaṁ katabhāvaṁ[s] pana[t] jānāma, ciraṁ vasimhā, nāsāpeyyâpi no[u], amhākaṁ vasanaṭṭhānam eva gacchāmā“ 'ti āha. Sigālo tassā[v] vacanaṁ sutvā sīhaṁ upasaṁkamitvā[x] āha: „Sāmi, ciraṁ amhehi tumhākaṁ santike vutthaṁ[y], aṭiciraṁ vasantā nāma appiyā honti, amhākaṁ gocarāya pakkantakāle sīhī[z] sigālim[a] viheṭheti 'imasmiṁ ṭhāne kasmā vasatha palāyathā' 'ti tajjeti[b], sīhapotakâpi sigālapotake[c] tajjenti, yo nāma yassa attano santike vāsaṁ na roceti[b] tena 'yāhîti' nīharitabbo va[c], evaṁ[d] viheṭhanaṁ kimatthiyan“ 'ti vatvā paṭhamaṁ gātham āha:

1. „Yenakāmaṁ paṇāmeti[e],
dhammo balavataṁ[f], migi[d]
unnadanti, vijānāhi[g],
jātaṁ saraṇato bhayan“ ti.

Tattha yenakāmaṁ paṇāmeti[h] dhammo balavatan[i] ti balavā nāma issaro attano sevakaṁ yena disābhāgena icchati tena disābhāgena so paṇāmeti[j] nīharati, esa dhammo

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[l] B siṅgāli. [m] B palāyasiti, C C[p] C[s] palāyasi. [n] B omits pissā. [o] C sigāli-, B siṅgala-, [p] B tajjiyiyīsu. [q] C sigāli, B siṅgāli, [r] B tamattaṁ siṅgālassa. [s] B -bhāvaṁ. [t] B pina. [u] B nāpāpeyyāsi no. [v] B C[p] tassa. [x] B upasaṅkamitvā. [y] B vuttaṁ. [z] B C sīhi. [a] B siṅgāli. [b] B tajjesi. [c] B siṅgālapotake pi. [b] B na rocasi, C nakaroceti. [c] C omits va. [d] B omits evaṁ. [e] C paṇāmati, C[p] C[s] panamati. [f] B balavaṁtaṁ. [d] so all the MSS. [g] B vijānāti. [h] C panāmati, C[p] C[s] paṇamati. [i] B palavatan. [j] B C[p] C[s] panāmeti.

balavataṁ[k], ayaṁ[l] issarānaṁ[m] sabhāvo paveṇidhammo[n] va, tasmā sace amhākaṁ vāsaṁ na rocetha ujukam eva no nîharatha, viheṭhanena ko attho ti dîpento evam āha[o], migîti[p] sihaṁ[q] ālapati, so hi migarājatāya[r] migā assa ˌatthîti migi[s], unnadantî ti pi[t] tam eva ālapati, so hi unnatānaṁ[u] dantanaṁ atthitāya unnatā[v] dantā assa atthîti unnadanti[x], unnatadantîti[y] pi pāṭho yeva, vijānāhîti esa issarānaṁ[z] dhammo ti evaṁ jānāhi, jātaṁ saraṇato bhayan ti amhākaṁ tumhe patiṭṭhaṭṭhena[aa] saraṇaṁ, tumhākaṁ yeva[bb] santikā bhayaṁ jātaṁ, tasmā attano vasanaṭṭhānam eva gamissāmā 'ti dîpeti; aparo nayo: tava[a] migī sîhî[b] unnadanti[c] mama puttadāraṁ tajjeti[d] yena kāmaṁ paṇāmetî ti[e] yena yenâkarena[f] icchati tena paṇāmeti[g] pavatteti[h] viheṭheti[i], evaṁ tvaṁ vijānāhi, tatra kiṁ sakkā amhehi kātuṁ, dhammo balavataṁ esa, balavantānaṁ sabhāvo, idāni mayaṁ gamissāmā 'ti yasmā jātaṁ saraṇato bhayan ti. Tassa vacanaṁ sutvā sîho sîhiṁ āha: „bhadde, asukasmiṁ nāma kāle mama gocaratthāya gantvā[j] sattame divase sigālena ca[k] imāya ca sigāliyā[l] saddhiṁ āgatabhāvaṁ sarasîti". „Āma sarāmîti". „Jānāsi pana mayhaṁ sattāhaṁ

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[k] B palavataṁ. [l] C omits ayaṁ. [m] C^p C^s issarāṇaṁ. [n] C^p C^s paveni-. [o] B āhameva. [p] B gîhiti. [q] C sîhim. [r] B pigarājātāya. [s] C C^s migī. [t] C omits pi, B unnadanti sîham eva ālapati. [u] C^p C^s uṇṇatānaṁ. [v] C^p C^s uṇṇatā, B unna. [x] B unnadatha, C unnadantī, C^p C^s uṇṇadanti. [y] C^p C^s uṇṇādantîti, B danti. [z] C_p C_s issarāṇaṁ. [aa] B patiṭhāṭhena. [bb] B tamhākañ ñeva. [a] B tāva. [b] B C sîhi. [c] C C^p B unnadanti- [d] C C^p C^s tajjenti. [e] C panāmati, C^p C^s paṇamati. [f] B yena kāraṇena, C^p C^s yenākāreṇa. [g] C panāmati, C^p C^s paṇamati. [h] C C^p C^s pavattati. [i] B adds palāpeti pi. [j] B gaṁtvā. [k] B iminā ca siṅgālena. [l] B siṅgāliyā.

anāgamanassa kāraṇan" ti. „Na jānāmi, sāmîti." „Bhadde, ahaṁ 'ekaṁ migaṁ gaṇhissāmîti' virajjhitva kalale laggo tato nikkhamituṁ asakkonto sattāham nirāhāro aṭṭhāsiṁ, sv-āhaṁ imaṁ sigālaṁ[m] nissāya jīvitaṁ labhiṁ, ayaṁ me jīvitadāyako, sahāyo mittadhamme ṭhātuṁ samattho hi mitto dubbalo nāma n'atthi, ito paṭṭhāya mayhaṁ sahāyassa ca sahāyikāya ca puttakānañ ca evarūpaṁ avamānaṁ ma akāsîti" vatvā sīho dutiyaṁ gātham āha:

2. „Api ce pi[n] dubbalo mitto
mittadhammesu tiṭṭhati
so ñātako ca bandhu ca
so mitto so ca me sakhā;
dāṭhini[o], mâtimaññittho[p],
sigālo mama pāṇado[q]" ti.

Tattha api ce pî ti eko pi-saddo[r] anuggahattho[s] eko saṁbhāvanattho[t], tatrâyaṁ yojanā: dubbalo ce pi mitto mittadhammesu api tiṭṭhati[u] sace ṭhātuṁ sakkoti[v] so ñātako ca bandhu ca so[x] mittacittatāya[y] mitto[z] so ca me sahayatthena[æ] sakhā, dāṭhini[ö] mâtimaññitthoª bhadde dāṭhāsampanneᵇ sīhiᶜ mā mayhaṁ sahāyaṁ vā sahāyiṁ vā atimaññiᵈ ayaṁᵉ hi

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[m] B siṅgālaṁ. [n] B omits pi. [o] B dāniṭhi, C dāṭhinī. [p] B mātimaññhivo, C mātimaṁñittho, Cˢ mātimaṁñittho, Cᵖ mātimaṁñitto. [q] C pānado. [r] B eko apisaddo. [s] B anuggahaṭho. [t] B sambhāvanatto. [u] B adds vo. [v] C asakkoti. [x] B omits so. [y] C mittamittatāya, B mittacittatāyaṁ. [z] Cᵖ mittho. [æ] B sahāyaṭhena, Cᵖ Cˢ sahāyaṭṭhena. [ö] B ddāṭhiti, Cˢ dāṭhinī, Cᵖ dāṭhīni. [a] B māthimaññīvhoti, C mātimaṁñittho. [b] C Cᵖ dāṭhasampanne, Cˢ daṭhasampanne altered into sampannena, B dāṭhasampannā. [c] Cᵖ Cˢ sīhī. [d] C Cᵖ atimaṁñi, Cˢ atimaṁñī, B atimaññhivo. [e] B ayañ.

sigālo[f] mama pāṇado[g] ti. Sā sīhassa vacanaṁ sutvā sigāliṁ[h] khamāpetvā tato paṭṭhāya saputtāya tāya[i] saddhiṁ samaggavāsaṁ vasi[j], sīhapotakâpi sigālapotakehi[k] saddhiṁ kīḷamānā[l] mātāpitunnaṁ atikkantakāle pi mittabhāvaṁ abhinditvā sammodamānâpi vasiṁsu. Tesaṁ kira sattakulaparivaṭṭe[m] abhijjamānā[n] mettī[o] agamāsi[p].

Satthā imaṁ dhammadesanaṁ āharitvā saccāni pakāsetvā jātakaṁ samodhānesi: (Saccapariyosāne keci sotāpannā, keci sakadāgāmino, keci anāgāmino, keci arahantā ahesuṁ.) „Tadā sigālo[q] Ānando ahosi, sīho pana aham evā 'ti. Guṇa-jâtakaṁ[r].

II, 16, 8. SUHANU-JĀTAKA.

„Na-y-idaṁ[s] visamasīlenā" 'ti. Idaṁ Satthā Jetavane viharanto dve caṇḍabhikkhū[t] ārabbha kathesi. Tasmiṁ hi samaye Jetavane pi eko bhikkhu caṇḍo ahosi pharuso sāhasiko, janapade[u] pi. Ath' ekadivasaṁ jānapado[v] bhikkhu kenacid eva karaṇīyena Jetavanaṁ agamāsi[w]. Sāmaṇerā c'eva daharabhikkhū ca tassa[y] caṇḍabhāvaṁ jānanti, taṁ[z] „dvinnaṁ caṇḍānaṁ kalahaṁ passissāmā" 'ti kutūhalā[æ] taṁ

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[f] B siṅgālo. [g] C[p] C[s] pānado. [h] C C[p] C[s] sigālaṁ, B sigāli. [i] B saputtadārāya. [j] B vasisuṁ. [k] B siṅgāla-. [l] C kilamānā, B C[p] C[s] kilamāno sammodamānā. [m] B sattakālaparivatto. [n] B abhijjamāno. [o] C mettiṁ, C[p] C[s] metti, B mitti. [p] B āgamāsi. [q] B siṅgālo. [r] B sīhajātakaṁ sattamaṁ. [s] B dutiyaṁ. [t] B caṇḍe-. [u] C janapade. [v] B janapado. [w] B āgamāsi. [y] C tasso. [z] B tesaṁ. [æ] B kutuhalena.

bhikkhuṁ Jetavana-vāsikassa pariveṇaṁ[b] pahiṇiṁsu[a]. Ubho[d] caṇḍā aññamaññaṁ[b] disvā va saṁsandiṁsu samesuṁ[c] hatthapādapiṭṭhisambāhanādīni akaṁsu. Dhammasabhāyaṁ bhikkhū kathaṁ samuṭṭhāpesuṁ: „Āvuso, caṇḍā bhikkhū aññesaṁ[d] upari caṇḍā pharusā sāhasikā, aññamaññaṁ[b] pana ubho pi[e] samaggā sammodamānā piyasaṁvāsā jātā" ti. Satthā āgantvā[f] „kāya nu 'ttha, bhikkhave, etarahi kathāya sannisinnā" ti pucchitvā „imāya nāmā" 'ti vutte „na, bhikkhave, idān' eva, pubbe p' ete aññesaṁ[d] caṇḍā pharusā sāhasikā aññamaññaṁ[b] pana samaggā sammodamānā piyasaṁvāsā va[g] ahesun" ti vatvā atītaṁ āhari:

Atīte Bārāṇasiyaṁ Brahmadatte rajjaṁ kārente Bodhisatto tassa sabbatthako[h] atthadhammānusāsakaamacco[i] ahosi. So pana rājā thokaṁ dhanalobhapakatiko. Tassa Mahāsoṇo[j] nāma kūṭaasso[k] atthi. Atha[l] uttarāpathakā assavaṇijā[m] pañca assasatāni ānesuṁ. Assānaṁ āgatabhāvaṁ rañño[n] ārocesuṁ. Tato pubbe pana Bodhisatto asse agghāpetva mūlaṁ aparihāpetvā dāpesi. Rājā taṁ asukhāyamāno[o] aññaṁ[p] amaccaṁ pakkositvā[q] „tāta, asse agghāpehi agghāpetvā[r] ca paṭhamaṁ Mahāsoṇaṁ[s] yathā tesaṁ assānaṁ antaraṁ pavisati tathā vissajjetvā asse ḍasāpetvā[t] vaṇite[u] kārāpetvā dubbala-

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[b] C parivenaṁ. [a] B bahiṇīsu, C[p] C[s] pahīṇiṁsu. [d] B te ubho pi. [b] C C[p] C[s] aṁñamaṁñaṁ. [c] B yasaṁvāsaṁvasīsusmodīsu. [d] C C[p] C[s] aṁñesaṁ. [e] B adds te. [f] B āgaṁtvá. [g] C omits va, B ca. [h] B pappatasādhako. [i] B -sāsako amacco. [j] C C[p] C[s] mahāsono. [k] B C[p] kuṭa-. [l] B adds dve. [m] C[p] C[s] -vānijā. [n] C raṁño. [o] B parihayamāno. [p] C C[p] C[s] aṁñaṁ, B aññamaññaṁ. [q] B pakkosāpetvā. [r] B agghāpento. [s] B mahāseṇaṁ, C C[p] C[s] mahāsonam. [t] B ḍaṁsāpetvā. [u] B vaṇite, C[p] C[s] vanite.

kāle[v] mūlaṁ hāpetvā[x] agghāpeyyāsîti[y]“ āha. So „sādhū“ ti sampaṭicchitvā tathā akāsi.[z] Assavāṇijā[m] anattamanā[s] hutvā tena katakiriyaṁ Bodhisattassa ārocesuṁ. Bodhisatto „kiṁ pana tumhākaṁ nagare kūṭasso[α] n'atthîti[δ]“ pucchi. „Atthi, sami, Suhanu[a] nāma kūṭasso[b] caṇḍo pharuso“ ti[c]. „Tena hi puna[d] āgacchantā naṁ[e] assaṁ āneyyāthā“ ti.[ν] Te „sādhū“ ti paṭisuṇitvā[f] puna āgacchantā taṁ[g] kūṭassaṁ[h] gāhāpetvā āgacchiṁsu[i]. Rājā „assavāṇijā[j] āgatā“ ti sutvā sīhapañjaraṁ ugghāṭetvā[k] asse oloketvā Mahāsoṇaṁ[l] vissajjāpesi. Assavāṇijāpi[m] Mahāsoṇaṁ[n] āgacchantaṁ disvā Suhanuṁ vissajjesuṁ[o]. Te aññamaññaṁ[p] patvā sarīrāni[q] lehentā[r] aṭṭhaṁsu. Rājā Bodhisattaṁ pucchi: „Vayassa, ime dve kūṭassā[s] aññesaṁ[t] caṇḍā pharusā sāhasikā aññe[u] asse ḍasitvā[v] gelaññaṁ[x] pāpenti, aññamaññaṁ[p] pana sarīraṁ[y] lehentā[z] sammodamānā aṭṭhaṁsu, kiṁ nām' etan“ ti. Bodhisatto „na-y-ime, mahārāja, visamasīlā, samasīlā samadhātukā[α] ete“ ti vatvā imaṁ gāthadvayam āha:

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[v] B adds mūle. [x] B adds asse. [y] B agghāpessasiti. [z] C anantamana. [α] B kuṭaasso, C[p] kuṭasso. [δ] B attiti. [a] B suhaṇu. [b] B kuṭaasso, C C[p] kuṭasso. [c] C omits ti. [d] B omits puna. [e] B taṁ. [f] C paṭisunitvā. [g] C[p] C[s] naṁ, B ta. [h] B kuṭaassaṁ. [i] B āgacchisu. [j] C[p] C[s] assavānijā. [k] B sīhapañcaraṁ ugghāpetvā. [l] C mahāsonaṁ. [m] C[p] C[s] assavānijāpi. [n] C[p] C[s] mahāsonaṁ. [o] C vissajjāpesuṁ. [p] C C[p] C[s] aṁñamaṁñaṁ. [q] C sarīrāṇi. [r] B lepanto samodamānā. [s] B kuṭaasata. [t] C C[p] C[s] aṁñesaṁ. [u] C aṁñe, B omits aññe. [v] B ḍaṁsetvā. [x] C C[p] C[s] gelaṁñaṁ. [y] B idāni pana aññamaññaṁ sariraṁ. [z] B C lehantā. [α] B visamasila visamadhatukā, C visamasīlā samadhātukā.

1. „Na-y-idaṁ visamasīlena
Soṇena Suhanus sahā[x],
Suhanu pi[a] tādiso yeva
yo Soṇassa sagocaro[b].

2. Pakkhandinā pagabbhena
niccaṁ[c] sandānakhādinā
sameti pāpaṁ pāpena
sameti asatā asan[d]“ ti.

Tattha nayidaṁ visamasīlena Soṇena Suhanussa sahā[e] ti yaṁ idaṁ Suhanu[f] kūṭasso[g] Soṇena[h] saddhiṁ pemaṁ karoti idaṁ na attano visamasīlena, atha kho attano samasīlen' eva[i] saddhiṁ karoti, ubho pi h' ete attano anācāratāya dussīlatāya samasīlā samadhātukā, Suhanu pi[j] tādiso yeva yo Soṇassa sagocaro ti yadiso hi Soṇo Suhanu[k] pi tādiso yeva, yo Soṇassa[l] sagocaro[m], yaṁgocaro Soṇo[n], taṁgocaro yeva, yath' eva hi Soṇo assagocaro asse ḍasanto[o] carati tathā Suhanu pi, iminā nesaṁ samanagocaratam dasseti; te pana ācaragocare[p] ekato katvā dassetuṁ pakkhandinā ti ādi vuttaṁ, tattha pakkhandinā ti assānaṁ upari pakkhandanagocareṇa[r], pagabbhenā[s] ti kāyapāgabbhiyādisamannāgatena dussīlena, niccaṁ[t] sandānakhādina ti sadā[u] attano bandhanayottaṁ khādanasīlena khādanagocarena[v] ca,

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[x] B suhaṇu saha. [a] B suhaṇu pī, C suhanū pi. [b] B yo sobhaṇassa gocaro. [c] B nicca. [d] B asabhan. [e] B suhaṇu sahā. [f] B suhaṇu. [g] B kuṭaasso. [h] C sonena. [i] C C[s] visamasīleneva, C[p] has corrected visama- to sama-. [j] B suhaṇu pī. [k] B suhaṇu. [l] C sonassa. [m] B adds ti. [n] C sono. [o] B ḍaṁcento. [p] B anācāragocare. [q] C[p] C[s] pakkhandhana-. [r] C[p] -gocareṇa. [s] C pāgabbhena. [t] C nicca. [u] B tadā. [v] C C[p] C[s] -gocareṇa.

sameti pāpaṁ pāpenā ti etesu aññatarena[x] pāpena saddhiṁ aññatarassa[y] pāpaṁ dussīliyaṁ sameti, asatā asan ti etesu aññatarena[x] asatā anācāragocarasampannena saha[z] itarassa asaṁ[w] asādhukammaṁ sameti gūthādīni viya[α] gūthādīhi ekato saṁsandati[δ] sadisaṁ nibbisesam eva hotiti. Evaṁ vatvā ca pana Bodhisatto „mahārāja, 'raññā[a] nāma na atiluddhena bhavitabban' ti parassa santakaṁ[b] nāma nāsetuṁ na vaṭṭatîti[c]“ rājānaṁ ovaditvā[d] asse agghāpetvā bhūtam eva mūle[e] dāpesi. Assavāṇijā[f] yathāsabhāvam eva mūlaṁ labhitvā haṭṭhatuṭṭhā agamaṁsu[g]. Rājâpi Bodhisattassa ovāde ṭhatvā yathākammaṁ gato.

Satthā imaṁ dhammadesanaṁ āharitvā jātakaṁ samodhānesi: „Tadā dve assā ime duṭṭhabhikkhū ahesuṁ, rājā Ānando, paṇḍitāmacco[h] pana aham evā“ 'ti. Suhanu-jātakaṁ[i].

II, 16, 9. MORÀ-JĀTAKA.

„Udet' ayaṁ cakkhumā“ ti. Idaṁ Satthā Jetavane viharanto ekaṁ ukkaṇṭhitabhikkhuṁ[j] ārabbha kathesi.

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[x] C C^p C^s -aṁñatarena. [y] C C^p C^s aṁñatarassa. [z] C^s sahā. [w] C C^p C^s ayaṁ. [α] C omits gūthādīni viya, C_p has added gūthādīni viya. [δ] B ekako sandati. [a] C^p C^s raṁñā, C raṁñña. [b] C santikaṁ. [c] B vattati. [d] B ovāditvā, C^p has corrected ovāditva to ovaditvā. [e] B bhūtamūlaṁ. [f] C^p C^s assavāṇijā. [g] B āgamisu. [h] B paṇḍitaamacco. [i] B suhaṇujātakaṁ aṭhamaṁ. [j] B ukkaṇṭhitaṁ.

So[k] bhikkhu bhikkhūhi[l] Satthu santikaṁ nīto[m] „saccaṁ kira tvaṁ, bhikkhu, ukkaṇṭhito“ ti vutte „saccaṁ[n], bhante“ ti vatvā „kiṁ disvā“ ti vutte „ekaṁ alaṁkatapaṭiyattasarīraṁ[o] mātugāmaṁ oloketvā“ ti āha[p]. Atha naṁ Satthā „bhikkhu, mātugāmo[q] nāma tumhādisānaṁ yeva kasmā[r] cittaṁ nâlulessanti[s], porāṇakapaṇḍitānam[t] pi hi mātugāmassa saddaṁ sutvā satta vassasatāni asamudācinṇakilesa okāsaṁ labhitvā khaṇen' eva samudācariṁsu, visuddhâpi sattā saṁkilissanti, uttamayasasamaṅgino[u] pi āyasakyaṁ[v] pāpuṇanti pag eva aparisuddhā“ ti vatvā atītaṁ āhari:

Atīte Bārāṇasiyaṁ Brahmadatte rajjaṁ kārente Bodhisatto morayoniyaṁ paṭisandhiṁ gahetvā aṇḍakāle pi kaṇikāramakulavaṇṇaaṇḍakoso[x] hutvā aṇḍaṁ bhinditvā nikkhanto suvaṇṇavaṇṇo ahosi dassanīyo pāsādiko pakkhānaṁ antare surattarājivirājito[y]. So attano jīvitaṁ rakkhanto tisso pabbatarājiyo atikkamma catutthāya pabbatarājiya ekasmiṁ Daṇḍakahiraññapabbatatale[z] vāsaṁ kappesi. So pabhātāya rattiyā pabbatamatthake nisinno suriyaṁ[a] uggacchantaṁ oloketvā attano gocarabhūmiyaṁ rakkhāvaraṇatthāya[b] Brahmamantaṁ bandhanto „udet' ayan“ ti ādim āha:

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[k] B adds hi. [l] C[p] C[s] bhikkhuhi. [m] B netva. [n] C saccam. [o] C C[p] C[s] -paṭiyattaṁ sarīraṁ. [p] B mātugāmaṁ disvā ukkaṇṭhiti. [q] C[p] has corrected mātugāmā to mātugāmo. [r] B kasmā tumhādisānaṁ yeva. [s] B nâluḷessati. [t] B -tānaṁ. [u] B uttamasamaṅgino, C[p] C[s] uttamayasasamaṅgino, C -samaṅgito. [v] B assasaṅkya. [x] C[p] C[s] kanikāra-, B kaṇikāramakulavaṇṇo viya antakoso, C kaṇikāramukulavaṇṇa aṇḍakoso. [y] B -rājīti-, C -rājī-. [z] B dantakuhiraññā-, C[p] C[s] daṇḍakahiraññā-. [a] B C[p] sūriyaṁ. [b] C C[p] C[s] rakkhavarana-, B rakkhaṇatthaya.

1. „Udet' ayaṁ cakkhumā ekarājā
harissavaṇṇo paṭhavippabhāso[a];
taṁ taṁ namassāmi harissavaṇṇaṁ paṭhavippabhāsaṁ[b],
tay' ajja guttā viharemu[c] divasan" ti.

Tattha udetîti pācīnalokadhātuto uggacchati, cakkhumā ti sakalacakkavālavāsīnaṁ[d] andhakāraṁ vidhamitvā cakkhupaṭilābhakaraṇena[e] yaṁ tena[f] tesaṁ dinnaṁ cakkhuṁ tena[g] cakkhunā cakkhumā, ekarājā ti[h] sakalacakkavāle[i] ālokakaraṇaṁ[j] antare seṭṭhavisiṭṭhaṭṭhena[k] ekarājā, harissavaṇṇo ti harisamānavaṇṇo suvaṇṇavaṇṇo ti attho, paṭhaviṁ pabhāsetîti[l] paṭhavippabhāso[m]; taṁ taṁ namassāmîti tasmā tam[n] evarūpaṁ bhavantaṁ namassāmi, tayajja guttā viharemu divasan ti tayā ajja rakkhitagopitā[o] hutvā imaṁ divasaṁ catuiriyāpathavihārena[p] sukhaṁ vihareyyāma. Evaṁ Bodhisatto imaya gāthāya suriyaṁ[q] namassitva dutiyagāthāya atīte parinibbute buddhe c' eva buddhaguṇe ca namassati:

2. „Ye brāhmaṇā[r] vedagū[s] sabbadhamme
te me namo te ca maṁ pālayantu;
nam' atthu buddhānaṁ, nam' atthu bodhiyā,
namo vimuttānaṁ, namo vimuttiyā."

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[a] B pathavi. [b] B pathavīppabhāsaṁ. [c] B ratta vihāremu. [d] B -cakkavālavāsinaṁ, C[p] C[s] have corrected -cakkavāla- to -cakkavaḷa-. [e] C -karaṇeṇa. [f] B yantena, C yaṁ yena. [g] B dvinnaṁ cakkhupaṭilābhakaraṇena. [h] B adds sakarājāti. [i] C C[s] sakaḷa-, B sakalacakkavāḷe, C[p] sakaḷacakkavāḷe. [j] C[p] C[s] -karaṇaṁ. [k] B seṭhavisetaṭhena. [l] C[p] paṭhavippabhasetîti. [m] B attho pathavippabhāso ti pathavīobhāso. [n] B taṁ tasmā. [o] B rakkhitā-. [p] B catuhi iviyapathehi, C -viharena. [q] B C[p] sūriyaṁ. [r] B C[p] brahmaṇā. [s] B C[p] C[s] vedagu.

2[b]. Imaṁ so parittaṁ katvā
moro carati[t] esanā[u] ti.

Tattha ye brāhmaṇā[v] ti ye bāhitapāpā visuddhibrāhmaṇā, vedagū ti vedānaṁ pāraṁ gatā ti pi vedagū, vedehi pāraṁ gatā ti pi vedagū[x], idha pana sabbe[y] saṁkhatāsaṁkhatadhamme vidite pākaṭe katvā gatā ti vedagū[z], ten' evâha sabbadhamme ti, sabbe khandhāyatanadhātudhamme[a] salakkhaṇasamaññālakkhaṇavasena[b] attano ñāṇassa[a] vidite pākaṭe[b] katvā gata, tiṇṇaṁ Mārānaṁ[c] matthakaṁ madditvā dasasahassilokadhātuṁ unnādetvā bodhitale sammāsambodhiṁ patvā saṁsāraṁ vā atikkantā ti attho, te me namo ti te mama imaṁ namakkaraṁ paṭicchantu, te ca maṁ pālayantū 'ti evaṁ maya namassitā ca[d] te bhagavanto[e] maṁ palentu[f] rakkhantu gopentu, namatthu buddhānaṁ namatthu bodhiyā namo vimuttānaṁ namo vimuttiyā ti ayaṁ mama namakkaro[g] atītānaṁ parinibbutanaṁ buddhānaṁ atthu, tesaṁ yeva[h] catusu maggesu catusu phalesu ñāṇasaṁkhātāya[i] bodhiyā[j] atthu, tathā tesaṁ yeva[k] arahattaphalavimuttiyā[l] vimuttānaṁ atthu, ya[m] ca tesaṁ tadaṅgavimuttivikkhambhanavimuttisamucchedavimuttipaṭippassaddhivimuttinissaraṇavimuttîti[n] pañcavi-

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[t] B calati. [u] C esata. [v] B brahmaṇā. [x] B devagū ti devanaṁ pāraṁ gatā ti pi vedagū (devagū?) vedehi pāraṁ gatā ti vedagū. [y] B sabba. [z] C C^p C^s vedagu. [a] C^p bandhāyatana-. [b] C C^p C^s -sāmaṁña. [a] C ñānassa. [b] B pākate. [c] all the MSS. mārāṇaṁ. [d] B omits ca. [e] B bhavanto. [f] B pālayantu. [g] B namakkā, C tamakkaraṁ. [h] B tesañ ñeva. [i] C ñānasaṁkhatāya, B ñāṇasaṁkhātāya, C^p C^s ñāṇasaṁkhatā. [j] C^p C^s sambodhiyā. [k] B tesañ ñeva. [l] B omits vimuttiya. [m] C omits yā. [n] B tadagi- - -paṭipassaddhi-, C tadaṅgi- - -vikkhambhana- - -patipassaddhi-.

dhā vimutti tassā tesaṁ[o] vimuttiyâpi ayaṁ mayhaṁ namakkāro atthū ti; imaṁ so parittaṁ katvā moro carati esanā ti idaṁ pana padadvayaṁ Satthā abhisambuddho hutvā āha. tass' attho: bhikkhave, so moro[p] imaṁ parittaṁ imaṁ rakkhaṁ katvā attano gocarabhūmiyaṁ pupphaphalādīnam[q] atthāya nānappakārāya[r] esanāya[s] carati. Evaṁ divā[t] saṁcaritvā sāyaṁ pabbatamatthake nisīditvā atthaṁ gacchantaṁ suriyaṁ[u] olokento buddhaguṇe āvajjetvā nivāsanaṭṭhāne rakkhāvaraṇatthāya[v] puna Brahmamantaṁ bandhanto „apetayan" ti ādim āha:

3. „Apet' ayaṁ cakkhumā ekarājā
harissavaṇṇo paṭhavippabhāso[x];
taṁ taṁ namassāmi harissavaṇṇaṁ paṭhavippabhāsaṁ[x],
tay' ajja guttā viharemu rattiṁ.

4[a]. Ye brāhmaṇa-vedagū[y] sabbadhamme
te me namo te ca maṁ pālayantu;
nam' atthu buddhānaṁ, nam' atthu bodhiyā,
namo vimuttānaṁ, namo vimuttiyā."

4[b]. Imam so parittaṁ katvā
moro vāsaṁ akappayîti.

Tattha apetî ti apayāti atthaṁ gacchati; imaṁ so parittaṁ katvā moro vāsaṁ akappayîti idam[z] pi abhisambuddho hutvā āha, tass' attho: bhikkhave, so moro imaṁ parittaṁ imaṁ[a] rakkhaṁ katvā attano nivāsanaṭṭhāne vāsaṁ akappayittha, tassa rattiṁ vā divā[b] vā imassa parittassânubhā-

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[o] B tassa nesaṁ. [p] B adds tadā. [q] B pupphaphalādi, C[p] pupphalādinam. [r] B nānappakārā. [s] C omits esanāya, B esanā. [t] B diva. [u] B sūriyaṁ. [v] B rakkhācaraṇa-. [x] B pathavi-. [y] C[p] C[s] vedagu. [z] B idaṁ. [a] B C[s] omit imaṁ. [b] C[p] C[s] divaṁ, C has altered divaṁ to divasaṁ.

vena[a] n'eva bhayaṁ[b] na lomahaṁso[b] ahosi. Ath' eko Bārāṇasiyā[c] avidūre nesādagāmavāsī[d] nesādo Himavantapadese[e] vicaranto tasmiṁ Daṇḍakahiraññapabbatamatthake[f] nisinnaṁ[g] Bodhisattaṁ disvā āgantvā[h] puttassa ārocesi. Ath' ekadivasaṁ Khemā[i] nāma Bārāṇasīraññō[j] devī supinena[k] suvaṇṇavaṇṇaṁ moraṁ dhammaṁ desentaṁ disvā rañño[l] ārocesi: „Ahaṁ deva suvaṇṇavaṇṇassa morassa dhammaṁ sotukāmo" ti. Rājā amacce pucchi. Amaccā „brāhmaṇā jānissantîti" āhaṁsu. Brāhmaṇā[m] „suvaṇṇavaṇṇā[n] morā nāma hontîti[o]" vatvā „kattha hontîti" vutte „nesādā jānissantîti" āhaṁsu. Rājā nesāde sannipātetvā pucchi. Atha so nesādaputto „āma, mahārāja, Daṇḍakahiraññapabbato[f] nāma atthi, tattha suvaṇṇavaṇṇamoro[q] vasatîti". „Tena hi taṁ moraṁ na māretvā[r] bandhitvā va[s] ānehîti". Nesādo gantvā[t] tassa gocarabhūmiyaṁ[u] pāse oḍḍesi[v]. Morena akkantaṭṭhāne pi pāso na saṅcarati. Nesādo gaṇhituṁ asakkonto satta vassāni vicaritvā tatth' eva kālaṁ akāsi. Khemâpi devī[x] patthitaṁ alabhamanā kālaṁ akāsi. Rājā „moraṁ me[y] nissāya devī kalakatā[z]" ti kujjhitvā[aa] „Himavantapadese[bb] Daṇḍakahiraññapabbato[a] nāma atthi, tattha suvaṇṇavaṇṇamoro[b] vasati, ye[c] tassa[d] maṁsaṁ khādanti

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[a] B parittānubhāve. [b] B adds vā. [c] C bārānasiyā. [d] B nesādagāmavāsi, C ṇesādagāmavāsi. [e] B -ppadese. [f] C C[p] C[e] -hiraṁña-. [g] B nissinnaṁ. [h] B agaṁtvā. [i] B khepa. [j] B bārāṇasiraññō, C C[p] C[e] bārāṇasīraṁño. [k] C supiṇeṇa. [l] C C[e] raṁño. [m] B adds sutvā. [n] C[p] C[e] suvaṇṇavaṇṇa. [o] C nāma nāhontîti. [p] C omits vatvā kattha hontîti. [q] B suvaṇṇavaṇṇo moro. [r] B omits na māretvā and adds āharitvā ca. [s] B ca. [t] B gaṁtvā. [u] B -bhummiyaṁ. [v] B oṭṭesi. B omits devī. [y] B omits me. [z] B kalañka. [aa] B kucchitvā. [bb] B -ppadese. [a] C C[p] C[e] -hiraṁña-. [b] B suvaṇṇavaṇṇo moro. [c] C omits ye. [d] C nassa.

te ajarāmarā[e] hontîti" suvaṇṇapaṭṭe[f] likhāpetva paṭṭaṁ[g] mañjūsāya[h] nikkhipāpesi. Tasmiṁ kālakate[i] aññe[j] raja rajjaṁ patvā[k] suvaṇṇapaṭṭaṁ vācetvā „ajarāmaro bhavissāmîti" aññaṁ[l] nesādaṁ pesesi[m]. So pi gantvā[n] Bodhisattaṁ gahetuṁ asakkonto tattl' eva kālam akāsi. Eten' eva[o] niyamena cha rajaparivaṭṭā[p] gatā. Atha sattamo rāja rajjaṁ patvā ekaṁ nesādam pahiṇi[q]. So gantvā[n] Bodhisattena akkantaṭṭhāne pi pāsassa asañcaraṇabhāvaṁ attano parittaṁ katvā gocarabhūmigamanabhāvañ c' assa ñatvā paccantaṁ otaritvā ekaṁ morim gahetvā yathā hatthatāḷanasaddena[r] naccati[s] accharāsaddena ca vassati evaṁ sikkhāpetvā[t] taṁ ādāya gantvā[n] morena[u] paritte akate pato yeva pāsayaṭṭhiyo ropetvā pāse oḍḍetvā morim vassāpesi. Moro visabhāgaṁ[v] mātugāmasaddaṁ sutva kilesāturo hutvā parittaṁ kātuṁ asakkuṇitvā[x] gantvā[n] pase bajjhi. Atha naṁ nesādo gahetvā gantvā[y] Bārāṇasiraññe[z] adāsi. Rājā tassa rūpasampattiṁ disvā tuṭṭhamanaso āsanaṁ[α] dāpesi. Bodhisatto paññattāsane[β] nisīditvā „mahārāja, kasma maṁ[a] gaṇhāpesîti" pucchi. „Ye kira tava maṁsaṁ khādanti te ajarāmarā honti, sv-āhaṁ tava maṁsaṁ khāditvā ajarāmaro[b] hotukāmo taṁ gāhāpesin[c]" ti āha[d]. „Mahārāja, mama tāva maṁsaṁ khādantā ajarāmarā hontu[e], ahaṁ pana marissāmîti". „Āma marissasîti". „Mayi marante pana[f] mama maṁsam

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[e] B ajarā. [f] B -patte. [g] B pattaṁ. [h] B mañjaññaya. [i] B kālañkate. [j] C C[p] aṁño. [k] C katvā. [l] C C[p] C[s] aṁñaṁ. [m] B pāhesi. [n] B gaṁtvā. [o] B etena. [p] B parivatta. [q] C[p] pahini. [r] B -tālasaddena, C[p] -talanasaddena, C[s] -tālatasaddena [s] B naccanti. [t] C[p] C[s] sikkhāpepetvā. [u] C morena. [v] B. visabhāga. [x] B adds vegena. [y] B omits gantva. [z] C bāraṇasīraṁño, C[p] C[s] baraṇasiraṁño. [α] C āsanan. [β] C[p] paṁñattāsane. [a] C[p] C[s] ma. [b] C ajarāmara. [c] C gāhāpesen, B gaṇhapesin. [d] B omits āha. [e] B honti. [f] B omits pana.

eva[g] khāditvā kinti[h] katvā na marissantîti". „Tvaṁ suvaṇṇavaṇṇo[i], tasmā kira tava maṁsaṁ khādakā[j] ajarāmarā bhavissantîti". „Mahārāja, ahaṁ na akāraṇa[k] suvaṇṇavaṇṇo jato, pubbe panâhaṁ imasmiṁ yeva nagare cakkavattirājā hutvā sayam[l] pi pañca sîlani rakkhiṁ, sakalacakkavâlavāsino[m] pi rakkhāpesiṁ, sv-āhaṁ kālaṁ katvā Tāvatiṁsabhavane nibbatto, tattha yāvatāyukaṁ ṭhatvā[n] tato cuto aññass' ekassa[o] akusalassa[p] nissandena[q] morayoniyaṁ nibbattitvā[d] porāṇasîlānubhāvena[r] suvaṇṇavaṇṇo jāto" ti. „Tvaṁ[s] cakkavatti[t] hutvā[u] sîlaṁ rakkhitvā sîlaphalena suvaṇṇavaṇṇo jāto' ti kathaṁ idaṁ amhehi saddhātabbaṁ, atthi no koci[v] sakkhîti". „Atthi, mahārājā" ti. „Ko nāmā" 'ti. „Mahārāja, ahaṁ cakkavattikāle ratanamaye rathe nisîditvā ākāse vicariṁ, so me ratho maṅgalapokkharaṇiyā[x] antobhūmiyaṁ nidahāpito, taṁ maṅgalapokkharaṇîto[y] ukkhipapehi, so me sakkhi[w] bhavissatîti." Rājā „sâdhū" ti paṭisuṇitvā pokkharaṇito[z] udakaṁ harāpetvā rathaṁ[a] niharāpetvā[b] Bodhisattassa saddahi. Bodhisatto „mahārāja, ṭhapetva amatamahānibbanaṁ avasesā sabbe saṁkhatadhammā[a] hutvā abhāvino[b] aniccā khayavayadhammā yeva" 'ti vatvā[c] rañño[d]

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[g] B omits eva. [h] C nanti. [i] B adds ahosi. [j] B khādukā. [k] B ahaṁ pana sakāraṇāni. [l] B sayaṁ. [m] B sakalacakkavaḷa-, C[p] C[s] sakaḷacakkavaḷa-, C sakalacakkavâlavāsino. [n] B ṭhapetvā. [o] C[p] C[s] -aṁñassekassa, B tato ca aññassa. [p] B akusalakammassa. [q] B nissinnena. [d] C C[p] C[s] nibbattetvā, B nippattitvā. [r] C porānasîlanubhaveṇa, C[p] porānaka-, C[s] porāṇaka-. [s] C C[p] C[s] taṁ. [t] B cakkavattirājā. [u] B omits hutvā. [v] C keci. [x] C[p] C[s] maṁgala-, all the MSS. -pokkharaṇîyā. [y] C[p] C[s] maṁgala-, C[p] C[s] -pokkharaṇito. [w] C C[p] C[s] sakkhiṁ, B sakkhi. [z] C C[p] C[s] pokkharaṇito. [a] B omits rathaṁ. [b] B niharāpetvā. [a] B saṅkhata-. [b] C abhāvitā. [c] B omits vatvā. [d] C C[p] C[s] raṁño.

dhammaṁ desetvā rājānaṁ pañcasu sīlesu patiṭṭhāpesi[e]. Rājā pasanno Bodhisattaṁ rajjena pūjetvā mahantaṁ sakkāraṁ akāsi. So rajjaṁ tass' eva datvā katipāhaṁ[f] vasitvā va[g] „appamatto hohi[h], mahārāja" 'ti ovaditva[i] ākase uppatitvā Daṇḍakahiraññapabbatam[j] eva agamāsi. Rājâpi[k] Bodhisattassa ovāde ṭhito dānādīni puññāni[l] katva yathākammaṁ[m] gato.

Satthā imaṁ dhammadesanaṁ aharitvā saccani pakasetvā[d] jātakaṁ samodhānesi: (Saccapariyosāne[n] ukkaṇṭhitabhikkhu[o] arahatte patiṭṭhahi) „Tadā rājā Ānando ahosi, suvaṇṇamoro[p] pana aham evā" 'ti. Mora-jatakaṁ[w].

II, 16, 10. VINĪLAKA-JĀTAKA.

„Evam eva nūna[q] rājānan" ti. Idaṁ Satthā Veḷuvane viharanto Devadattassa Sugatālayaṁ ārabbha kathesi. Devadatte[r] Gayāsīsaṁ āgatanaṁ[s] dvinnaṁ aggasāvakānaṁ Sugatālayaṁ dassetvā nipanne[t] upho pi therā dhammaṁ desetvā attano nissitake ādāya Veḷuvanaṁ agamiṁsu[u]. Te Satthārā „Sāriputta, Devadatto tumhe disvā kiṁ akāsîti" puṭṭha „bhante, Sugatālayaṁ dassetva mahavināsaṁ pāpuṇîti" arocesuṁ. Satthā „na kho, Sariputta, Devadatto idāṅ' eva mama anukiriyaṁ

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[e] B patiṭhapesi. [f] B tassomariyādetvā. [g] B omits va. [h] B hoti. [i] B ovāditvā, C[p] has corrected ovāditva to ovaditvā. [j] C C[p] C[s] -hiraṁña-. [k] B rājā. [l] C C[p] C[s] puṁnāni. [m] B yathākkamaṁ. [d] C omits saccāni pakāsetva. [n] C -saṇe. [o] B C -bhikkhū. [p] B suvaṇṇavaṇṇo moro. [w] B adds navamaṁ. [q] B C[p] C[s] nuna. [r] B devadatto hi, C devadatto. [s] C C[p] C[s] gatānaṁ. [t] B nippanne. [u] B āgamaṁsu.

karonto vināsaṁ pāpuṇi, pubbe pi patto yevā" 'ti vatvā therena[v] yācito atītaṁ āhari:

Atīte Videharaṭṭhe Mithilāyaṁ Videhe rajjaṁ kārente Bodhisatto tassa aggamahesiyā kucchismiṁ[x] nibbattitvā vayappatto Takkasilāyaṁ[y] sabbasippāni[z] uggaṇhitvā[æ] pitu accayena rajje patiṭṭhāsi. Tadā ekassa suvaṇṇarājahaṁsassa gocarabhūmiyaṁ kākiyā saddhiṁ saṁvāso ahosi. Sā puttaṁ vijāyi. So n' eva mātu patirūpako[ø] ahosi na pitu[a]. Ath' assa vinīlakadhātukattā[b] 'Vinīlako' tv-eva nāmaṁ akaṁsu[c]. Haṁsarājā abhiṇhaṁ gantvā puttaṁ passati. Apare pan' assa dve haṁsapotakā puttā ahesuṁ. Te pitaraṁ abhiṇhaṁ manussapathaṁ gacchantam[e] disvā pucchiṁsu: „tāta, tumhe kasmā abhiṇhaṁ manussapathaṁ gacchathā" 'ti. „Tatā, ekāya[f] me kākiyā saddhiṁ saṁvāsam anvāya eko putto jāto, 'Vinīlako' ti 'ssa namaṁ, taṁ ahaṁ daṭṭhuṁ gacchāmīti." „Kahaṁ pana te[g] vasantīti." „Videharaṭṭhe Mithilāyaṁ[d] avidūre asukasmiṁ nāma ṭhāne[h] ekasmiṁ tālagge vasantīti." „Tāta, manussapatho nāma sāsaṁko[i] sappaṭibhayo, tumhe mā gacchatha, mayaṁ gantvā[j] taṁ ānessāmā[k]" 'ti dve haṁsapotakā pitarā[l] ācikkhitasaññāya[m] tattha gantvā taṁ Vinīlakaṁ ekasmiṁ daṇḍake nisīdāpetva mukhatuṇḍakena daṇḍakotiyaṁ[n] ḍasitva[o] Mithilānagaramatthakena pāyiṁsu[p]. Tasmiṁ khaṇe Videharājā sabbasetacatusindhavayuttarathavare nisīditvā nagaraṁ padakkhi-

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[v] C thereṇa. [x] B gucchimhi, C[p] C[s] kucchimhi. [y] B C[s] takkasīlayaṁ. [z] C -sippāṇi. [æ] C uggaṇhi, B uggaṇhetvā. [ø] B paṭirūpako. [a] B adds ṭīrūpako. [b] C viṇīl-. [c] B karisu. [d] B apare na dve ca. [e] C āgacchantaṁ. [f] B tāta etāya. [g] B panete. [d]so all the MSS. [h] B omits nāmaṭhāne. [i] B nāma saṅko. [j] B gaṁtvā. [k] B ānessāmi. [l] C pitaraṁ. [m] C C[p] C[s] -saṁñāya. [n] B mukhatuṇḍakoṭiyaṁ. [o] B ḍaṁsāpetvā. [p] B pāyīsu.

ṇaṁ[q] karoti. Vinīlako taṁ disvā cintesi: „mayhaṁ Videharaññā[r] saddhiṁ kiṁ nānākaraṇaṁ[s], eso[t] catusindhavayuttarathe nisīditvā nagaraṁ anusañcarati ahaṁ pana haṁsayuttarathe nisīditvā gacchāmîti“ so ākāsena gacchanto[u] paṭhamaṁ gāthaṁ āha:

1. „Evam eva nūna[v] rājānaṁ
Vedehaṁ Mithilaggahaṁ
assā vahanti ājañña[x]
yathā haṁsā Vinīlakan“ ti.

Tattha evam evā ti evam eva, nūnā 'ti parivitakke nipāto ekaṁse[y] pi vaṭṭati[z] yeva, Vedehan ti Videharaṭṭhissaraṁ, Mithilaggahan ti Mithile gehaṁ[aa] Mithilāyaṁ[bb] gharaṁ pariggahetvā vasamānan ti attho, ājaññā[a] ti kāraṇākāraṇajānanakā, yathā haṁsā Vinīlakan ti yathā ime haṁsā maṁ Vinīlakaṁ vahanti evam eva vahantîti. Haṁsapotakā tassa vacanaṁ sutva kujjhitvā „idh' eva naṁ pātetva gamissāmā“ 'ti cittaṁ uppādetvâpi „evam kate[b] pitā no kiṁ vakkhatîti“ garahabhayena pitu santikaṁ netvā tena katakiriyaṁ pitu ācikkhiṁsu. Atha naṁ pitā kujjhitvā „kiṁ tvaṁ mama puttehi adhikataro yo[c] mama puttē abhibhavitvā rathe yuttasindhave viya karosi, attano pamāṇaṁ[d] na jānāsi, imaṁ ṭhānaṁ tava agocaro, attano mātu vasanaṭṭhānam eva gacchā[e]“ 'ti tajjetvā dutiyaṁ gāthaṁ aha:

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[q] C^p C^s padakkhinaṁ. [r] C^p -raṁno, C C^s -raṁñā. [s] C -karanaṁ. [t] B esa. [u] B adds va. [v] B nanuja. [x] C^p C^s ājaṁñā. [y] C ekaṁ dese. [z] B vattati, C^p C^s vaddhati. [aa] B mithilaggehaṁ. [bb] B C^p C^s mithilāya. [a] C^p C^s ajaṁñā. [b] B C^p kathe. [c] B adhikataro ti so tvaṁ. [d] C pamānaṁ. [e] B gacchāhi.

2. „Vinīla, duggaṁ bhajasi,
abhūmiṁ, tāta, sevasi,
gāmantakāni sevassu,
etaṁ mātālayaṁ[f] tavan[g] ti.

Tattha Vinīlā 'ti taṁ nāmenâlapati, duggaṁ bhajasîti imesaṁ vasena giriduggaṁ bhajasi, abhūmiṁ tāta sevasîti tata girivisaman[h] nāma tava abhūmiṁ taṁ sevasi upagacchasi, etaṁ mātālayaṁ[i] tavan[g] ti etaṁ gāmantaṁ[j] ukkāraṭṭhānaṁ āmakasusānaṭṭhānañ ca tava mātu ālayaṁ gehaṁ vasanaṭṭhānaṁ tattha gacchā[e] 'ti. Evan taṁ tajjetvā „gacchatha, naṁ Mithilanagarassa ukkārabhūmiyaṁ yeva[k] otāretvā ethā[l]" 'ti putte āṇāpesi[m]. Te tathā akaṁsu.

Satthā..imaṁ dhammadesanaṁ[n] āharitvā jātakaṁ samodhānesi: „Tadā Vinīlako Devadatto ahosi, dve haṁsapotakâpi[o] dve aggasāvakā, pitā Ānando, Videharājā pana aham evā" 'ti. Vinīlaka-jātakaṁ[p]. Ḍaḷhavaggo paṭhamo.

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[f] C[p] C[s] mātālayan. [g] B tavā. [h] B girisamaṁ. [i] B mātālayan. [j] C gāmanta. [k] B -bhūmiyañ ñeva. [l] B C[p] etā. [m] C C[p] C[s] ānāpesi. [n] C[p] C[s] omit dhamma. [o] B omits pi. [p] B adds dasamaṁ.

II, 16, 1. THE RĀJOVĀDA-BIRTH.

In (times) past, while Brahmadatta reigned in Bārāṇasī, Bodhisatta having been conceived in the womb of his First Queen, after receiving the gift of conception came safely out of (his) mother's womb. On the day he was named they called him Prince Brahmadatta. He having gradually grown up went to Takkasilā at the age of sixteen years, and having (there) acquired accomplishments in all arts, and being, by the death of (his) father, established in the kingdom, he reigned with justice (and) impartiality. Not being prejudiced by inclination and the like he gave (his) decision. While he thus reigned with justice, (his) ministers also settled litigations with justice. Litigations being settled with justice, there were none who brought about false lawsuits. In consequence of the non-existence of these (suits, all) noise on account of lawsuits ceased in the king's court. The ministers sitting by day in the law-court (but) seeing no one coming for the purpose of (getting) a decision, go away. The court attained the state of being superseded. Bodhisatta thought: as I reign with justice none come for the purpose of (getting) a decision, the noise has ceased, the court has attained the state of being superseded, now it behoves me to examine my own faults; on learning that I have this (or that) fault I will discard it and live virtuously. From that time seeking for some one

who would tell him his faults, (but) seeing no one among (his) indoor-servants who would do so, (and) having heard (only) his own praise, (he said to himself:) „through fear these (people) do not tell me (my) faults, they (only) praise me", (and) so (saying) questioning the outdoor-servants, (but) there too seeing no one (who would tell him his faults), he questioned (the inhabitants of) the inner city, (and afterwards) in the outer city the inhabitants of the villages at the four gates; there too seeing no one who would tell (him his) faults (but only) hearing (his) own praise, (he thought:) „I will question the country people", (and then) after making over the kingdom to the ministers, mounting (his) chariot (and) taking (with him his) charioteer, he went out of the town in the dress of an unknown person, (and) questioning country people he proceeded as far as the frontier, (but) not seeing any one who would tell (him his) faults, (and only) hearing (his) own praise, he returned from the landmarks by the high-road towards the city.

At this time also, on the other hand, the Kosala-king by name Mallika who reigned with justice, examining (his) faults (but) seeing no one among (his) indoor-servants and the others who would tell (him his) faults (and only) hearing (his) own praise, went to that (same) region questioning country people. They both met face to face on a low carriage-road. There is no room for the chariot getting out of the way. Then the charioteer of the Mallika-king said to the charioteer of the king of Bāraṇasī: „drive your chariot out of the way." He (the latter) also said: „hollo! charioteer! drive your chariot out of the way, in this chariot is seated the ruler of the Bārāṇasī-kingdom, the great king Brahmadatta." The other again said: „hollo! charioteer! in this chariot is seated the ruler of the Kosala-kingdom, the great

king Mallika, drive your chariot out of the way, and make room for the chariot of our king." The charioteer of the Bārāṇasī-king, reflecting: „this too is certainly a king, what then is to be done?" (and thinking to himself:) „well, there is this means, after asking the king's age I will cause the charioteer to drive the chariot of the younger out of the way and make room for the old(er)", (and) so having made this reflection he asked the charioteer the age of the Kosala-king, and when, by inquiring, he had learned that they both were of the same age, he asked the extent of (his) kingdom, (his) army, (his) wealth, (his) renown, the region of (his) birth, of (his) tribe, and of (his) family, (this) all (he asked), (but) learning that they both were rulers of a kingdom 300 yojana's in extent, and were on a par with regard to army, wealth, renown, and the region of (their) birth, tribe, and family, and (therefore) thinking „I will give the more virtuous a chance", the charioteer asked: „what is your king's virtue. He (replying:) „this and this is our king's virtue", (and) so construing his king's faults into virtues he pronounced the first stanza:

1. „The Mallika-king overthrows the strong by strength,
the soft by softness,
the good he conquers by goodness,
the wicked by wickedness.
Such (is) this king.
Move out of the way, O charioteer!"

Then the charioteer of the Bārāṇasī-king (said:) to him: „well, have now your king's virtues been told by you?" (and) so having said and having been answered: „indeed (they have), he said (again:) „if these (are his) virtues of what kind then (must be his) faults," (and) so having said and being answered: „suppose these are faults, of what kind then are the virtues

of your king", he said: „listen then!" and pronounced the second stanza:

2. „By calmness he conquers anger,
the wicked he conquers by goodness,
he conquers avarice by charity,
by truth the false-speaker.
Such (is) this king.
Move out of the way, O charioteer!"

This having said, the Mallika-king and (his) charioteer, both having alighted from the chariot, taken out the horses and removed the chariot, made way for the Bārāṇasī-king. The Bārāṇasī-king having admonished the Mallika-king thus: „it behoves (thee) to do this and this", went to Bārāṇasī, and after having dealt gifts and done other good deeds he at the end of (his) life fulfilled (his career and went) the way to heaven. The Mallika-king too, having taken (to heart) his admonition, questioned country people, (but) seeing no one who would tell (him his) faults he went back to his own city, and having given gifts and done other good deeds he at the end of (his) life fulfilled (his career and went) the way to heaven.

II, 16, 2. THE SIGĀLA-BIRTH.

In (times) past, while Brahmadatta reigned in Bārāṇasī, Bodhisatta was born in the womb of a lion in the region of Himavanta. He had six very young brothers and one sister. They all dwell in the Golden Cave. Not far from that cave, in the Silver-mountain there is one (other cave called) the Crystal Cave. There dwells a jackal. Afterwards the parents

of the lions died. They (her brothers) after leaving their sister, the young lioness, in the Golden Cave (and) going out for prey, bring back meat and give (it to) her. The jackal having seen the young lioness, fell in love with her. But as long as her parents were alive he got no opportunity. (Afterwards) at a time when those seven brothers had gone out for prey, he descending from the Crystal Cave and going to the opening of the Golden Cave, spoke such mysterious (and) tempting words before the young lioness (as follows): „young lioness! I am a quadruped and thou art a quadruped, be thou my wife, and I will be thy husband, we shall then live together in unity and joy, receive me henceforth with love". She having heard his talk, thought: „this jackal is among quadrupeds mean, despised, (and) like a candâla, (but) I am honoured (as belonging to) the most excellent royal race, and he certainly speaks vulgar and unseemly (words) to me; having heard such talk what have I to do with life, I will repress my breath and die." (But) then this (thought) occurred to her: „no, in this manner death does not befit me, but my brothers (will) come, when I have told (it) to them I will die." The jackal getting no reply from her (thought:) „as yet she does not fall in love with me", (and) so (he became) sad, and having entered the Crystal Cave lay down. Then one of the young lions having killed one among the buffaloes, elephants and others, after having himself eaten (some) flesh, brought a portion to (his) sister and said: „dear, eat (some) flesh." „Dear brother, I will not eat flesh, I will die." „Why?" She (then) told (him) what had occurred, and when (her brother had) said: „where is that jackal now," she, believing the jackal who was lying in the Crystal Cave to be lying in the air, replied: „dear brother, do you not see, he lies in the air on the Silver-

mountain." The young lion, not knowing that he was lying in the Crystal Cave, (but) thinking that he lay in the air, (said to himself:) „I will kill him," (and) so springing forward with the vehemence of a lion struck (his) heart against the Crystal Cave. Having there, with (his) heart crushed, lost his life he fell down at the foot of the mountain. Then came another (of her brothers). To him, too, she spoke in the same manner. He having likewise acted so (and) lost (his) life, fell down at the foot of the mountain. When thus (her) six brothers were dead, last of all came Bodhisatta. Having told him, too, that affair, (and) having been asked: „where is he now", she said: „he lies in the air above the Silver-mountain." Bodhisatta thought: „jackals cannot dwell in the air, he must lie in the Crystal Cave, (and) so having gone down to the foot of the mountain (and) having seen (there his) six young brothers (lying) dead, (and) understanding: „these by their own folly (and) for want of discrimination not knowing the existence of the Crystal Cave, must have struck the heart (against the rock) and have died, for this is a work of such as act inconsiderately and too hurriedly", he pronounced the first stanza:

1. „The man who has not reflected on his actions,
   him who acts hurriedly
   his own actions (will) burn
   like (something) hot that has got into the mouth."

So that lion, after pronouncing this stanza, (thought:) „my brothers, choosing unfortunate means, having sprung forward with too great vehemence thinking to kill the jackal, have themselves come by their death, I on the other hand will not do so but split the heart of the jackal that is lying in the Crystal Cave," (and) so after examining the jackal's road

up (to) and down (from the cave), turning in that direction he roared a lion's roar thrice. The air together with the earth became one roar, (and then) burst the heart of the terrified and trembling jackal who lay in the Crystal Cave. (Thus) he there met (his) death. The Master having said: „thus that jackal, on hearing the lion's roar, came by (his) death," becoming inspired pronounced the second stanza:

2. „And the lion with the roar of a lion
made the Daddara (-mountain) resound.
Hearing the lion's roar
the jackal, dwelling on the Daddara,
(was) terrified (and) fell a-trembling,
and his heart burst.

The lion having thus destroyed the jackal, and having covered up (his) brothers in a (certain) place, told (his) sister that they were dead and comforted her, and after living his whole life in the Golden Cave he (at last) passed away according to (his) deeds.

II, 16, 3. THE SŪKARA-JĀTAKA.

In (times) past, while Bramadatta reigned in Bārāṇasī, Bodhisatta being a lion dwelt in a mountain-cave in the region of Himavanta. Not far from him (close) by a lake (there) dwelt many wild hogs. Near that lake (there) lived also (some) ascetics in arbours. Then one day the lion having killed one of the buffaloes, elephants etc. and eaten as much flesh as he possibly could, went down into that lake, and after drinking water got out again. At that moment a fat hog is taking his food near the lake. The lion,

on seeing him, thought: „another day I will eat that (fellow), but if he sees me he will not come here again", so for fear he would not return he began to go aside after ascending from the lake. The hog, on seeing (this, thought:) „this (fellow) observing me and not being able to approach for fear of me, runs away for fear, to-day it behoves me to engage this lion," (and) so, after raising (his) head, (while) challenging him to fight, he pronounced the first stanza:

1. „I (am) a quadruped, O friend,
thou also, O friend, (art) a quadruped;
come, O lion, return,
why dost thou flee in a fright.

The lion having heard his tale (said:) „friend hog, to-day there is no (possiblity of) our fighting with thee, but on the seventh day hence on this very spot let the fighting take place," (and) so having said he went off. Glad and delighted the hog told that occurrence to (his) relations, saying: „I am going to fight with the lion." They having heard his tale, said frightened and trembling: „now thou wilt destroy us all, not knowing thy own strength thou wishest to do battle with the lion, (but) the lion when coming will cause the death of us all, (so) do not commit (such) a rash deed." He, frightened and trembling, asked: „what (am) I now (to) do?" The hogs said: „after going to the dunghill of these ascetics (and) rolling (thy) body for seven days in the stinking dung thou must dry up (thy) body, (but) on the seventh day having drenched (thy) body with dew-drops thou must come (to the spot) before the arrival of the lion (and) after observing the direction of the wind place thyself above the wind, (then) the cleanly lion, having smelled the scent

of (thy) body will concede to thee the victory and go away. Having done so he stood there on the seventh day. The lion, scenting the smell of his body, and perceiving that he was soiled with filth (said:) „friend hog, a nice trick has been devised by thee, if thou wert not soiled with filth I should here destroy thee, but now thy body can neither be bitten by (my) mouth nor struck with (my) foot, I leave to thee the victory," (and) so saying he pronounced the second stanza:

2. „Dirty, with stinking bristles art thou,
ill smellest thou, O hog;
if thou wantest to fight
the victory, O friend, I leave to thee.

The hog told his relations that he had conquered the lion. They, frightened and trembling, (said among themselves:) „one day the lion will come again and destroy us all, (and) so they fled and went elsewhere.

II, 16, 4. THE URAGA JĀTAKA.

In (times) past, while Brahmadatta reigned in Bārāṇasī, when a festival had been proclaimed, there was a large assembly. Many, both men and gods, and Nāgas (serpents) and Supaṇṇas (birds), came together to see the assembly. There, in one place, a nāga and a supaṇṇa stood together looking at the assembly. The nāga, not knowing that the supaṇṇa was a supaṇṇa, laid (his) hand on the (supaṇṇa's) shoulder. The supaṇṇa, turning round (said:) „who has laid (his) hand on my shoulder", and looking (at him)

he recognised the nāga. The nāga, too, looking at the supaṇṇa, after recognising (him) trembling with fear of death, went out of the town and fled along the surface of the river. The supaṇṇa (said to himself:) „I will catch him", (and) so he pursued (him). At this time Bodhisatta, living as an ascetic in a hut on the bank of this river, in order to drive away the fatigues of the day having put on (his) bathing-dress and left his bark-garment outside (on the shore), steps down into the river and bathes. The nāga (thinking:) „by this pabbajita I will save (my) life", after leaving (his) natural shape and having formed (himself into) that of a magic gem, entered the bark-garment. The pursuing supaṇṇa, seeing that he had entered it, but not laying hold of the bark-garment because of (its) venerability, called unto Bodhasitta, and (while saying:) „Lord, I am hungry, take thy bark-garment, I want to eat this nāga," in order to explain this matter he pronounced the first stanza:

1. „The chief of the nāgas has entered here
in the shape of a gem, wishing to escape;
and I, revering the sacred dress,
(though) hungry am not able to eat (him).

Bodhisatta, standing in the water, after praising the supaṇṇa-king, pronounced the second stanza:

2. „Mayst thou, who art protected by Brahman, live long,
and may divine food appear to thee;
thou, who reverest the dress of the religious,
(though) hungry, must not presume to eat (him).

Thus Bodhisatta, after pronouncing the benediction while standing in the water, having stepped out and attired himself in his bark-garment, went to (his) hermitage taking them

both (along with him), and made them agree, after he had praised the cultivation of friendship. Henceforth they lived happily (together) agreeing and joyful.

II, 16, 5. THE GAGGA-JĀTAKA.

In (times) past, while Brahmadatta reigned in Bārāṇasī, Bodhissatta was born in the family of a brāhmaṇa in the kingdom of Kāsī. His father gets his living by trading. He, after letting Bodhisatta when about sixteen years old put up pitcher-wares (into a waggon), wandering about in villages and towns arrived at Bārāṇasī, and having had (his) meal dressed in the gate-warder's house and eaten (it), as he could get no lodging (there) he asked: „belated strangers, where do they dwell?" Then people said to him: „in the outer part of the town there is a hall, but that is haunted by demons, if you like you may dwell (there)". Bodhisatta (said:) „come father, let us go, do no be afraid of the yakkha, I will tame him and lay him at your feet", (and) so he took (his) father (with him) and went there". Then his father lay down on the threshold, (and) he himself sat down rubbing (his) father's feet. But the yakkha dwelling there, on receiving this hall after serving Vessavaṇa for twelve years, had got (the permission) that among the persons entering this hall, he who when one sneezes says: „mayst thou live!" and he who when one says: „mayst thou live!" replies: „mayst thou also live!", with the exception of such saying: „mayst thou live!" and: „mayst thou also live!", he might eat all others. He lives on a piṭṭhavaṁsa-pillar. (Thinking:) „I will make Bodhisatta's father sneeze", he by his

own power sent forth small dust. The dust came and entered his nostrils. He (who was) lying on the threshold sneezed. Bodhisatta did not say: „mayst thou live!“ The yakkha descends from the pillar to eat him. Bodhisatta seeing him descending (thinks:) „this (fellow) must have made my father sneeze, this must be the yakkha that eats (everybody) not saying: „mayst thou live!“ when one sneezes, (and) so he addressed the first stanza to (his) father:

1. „Mayst thou live a hundred years, O Gagga!
and twenty more!
Let not the pisācas eat me!
Mayst thou live a hundred years!

The yakkha having heard Bodhisatta's word, (said to himself:) „I cannot eat this man because he has said: 'mayst thou live!' but his father I will eat,“ (and) so (saying) he went to the father's presence. He seeing him approaching, thought: „this must be the yakkha that eats (all) those who do not say: 'mayst thou also live!' I will say so“, (and) so he addressed the second stanza to (his) son:

2. „Mayst thou also live a hundred years!
and twenty more!
Let the pisācas eat poison!
Mayst thou live a hundred years!“

The yakkha having heard his words, returned (saying to himself:) „these two cannot be eaten (by me).“ Then Bodhisatta asked him: „O thou yakkha, why dost thou eat the men who have entered this hall?“ „Because I have got (the permission) after serving Vessavaṇa for twelve years“. „Has thou got (permission) to eat all?“ „With the exception of those who say: 'mayst thou live!' and 'mayst thou

also live!' I eat the rest." „O yakkha, after having in a former existence acted badly thou hast been born as a hard, harsh, others-destroying (being), now, after doing such a deed, thou wilt go to the darkest (hell), therefore henceforth desist from outrages against living beings and other (sins);" having thus tamed the yakkha, threatened him with the terrors of hell and established him in the five virtues, he made him, as it were, a subservient yakkha. On the following day people assembling, on seeing the yakkha and understanding him to be tamed by Bodhisatta, said to the king: „Lord, there is a boy who has tamed the yakkha and made him, as it were, subservient". The king having called Bodhisatta, appointed him to the post of commander of the army, and bestowed great honours on his father. Having made the yakkha a tax-gatherer and having bestowed gifts and done other good deeds after establishing himself in Bodhisatta's admonitions, he fulfilled (his career and went) the way to heaven.

II, 16, 6. THE ALĪNACITA-JĀTAKA.

In (times) past, while Brahmadatta reigned in Bārāṇasī, there was a carpenters' village not far from Bārāṇasī. There live 500 carpenters. They go up the river in a vessel, fashion timber in the forest as materials for houses, construct (different) sorts of one-floored, two-floored, and other houses, put a mark on all the timber from the post (and so on), convey (it) to the bank of the river, bring (it) on board the vessel, go by the river to the town, get (their) money, go there again and bring more materials for houses. While they were gaining their living in this way, and at one

time, after constructing a camp, were fashioning timber, an elephant not far off trod on a khadira-stump. The stump pierced his foot. It gives (him) great pain. The foot, having swollen, inflamed. He mad with pain, hearing the noise of (the carpenters) fashioning timber, and thinking: „by these carpenters I shall be saved, went on three feet to their presence and lay down not far off. The carpenters, seeing the swollen foot, approached, and after seeing the stump in the foot, they made with a sharp hatchet a furrow on the stump all round, bound (it) with a rope, (and) pulling (at it, and) having drawn out the stump, removed the matter, (and) washed (the wound) with hot water, they in a short time made the wound easy by (applying) appropriate medicaments. The elephant having become cured, thought: „by these carpenters I have recovered my life, now it behoves me to serve them", and thus henceforth together with the carpenters he uproots trees, drags them away and delivers them to the carpenters, collects the hatchets etc., binds them together with (his) trunk and lays hold of the end of the knot. The carpenters, each of them allotting him a portion of food at the meal-time, give him 500 portions of food. But the son of that elephant, (being) white all over, is the young of an elephant of a noble race. Therefore this (thought) occurred to him: „I (am) now old, it behoves me now to go away after having given (my) son to these (carpenters) to work for them," (and) so (thinking) he, without telling the carpenters, entered the wood, brought hither (his) son, and said: „this young elephant (is) my son, you have restored me to life, I give you this one for a surgeon's pay, he shall henceforth do your work," and having admonished (his) son, saying: „henceforth what is to be done by me thou must do," the gave (him) to the carpenters, and he himself entered the wood. From that time forth

the young elephant, doing the carpenters' bidding (and) being submissive, does all the work. And they feed him with 500 portions of food. When he has done (his) work, he descends into the river, plays and comes back. The children of the carpenters, seizing him by the tusk etc., play with him both in the water and on land. Now (all) noble (creatures) both elephants, horses and men do not drop (their) fæces or urine in the water. He therefore also, without dropping (his) fæces and urine in the water, does (it) outside on the bank of the river. But one day the cloud rained upon the river. A lump of half-dried, elephant's dung, passing along on the water after falling into the river, remained sticking fast in a shrub in the bathing-place of the city of Bārāṇasī. Then the king's elephant-keepers, (saying:) „we will bathe the elephants," led 500 elephants (down to the river). Smelling the smell of the elephant's dung, not a single elephant dared to descend into the river, (on the contrary) they all raised (their) tails and began to run away. The elephant-keepers told the elephant-masters. These (thinking:) „there must be some nuisance in the water," caused the water to be cleaned, and when they had seen the elephant's dung in that shrub and conceived that this was the cause of it, they cause a bowl to be brought, filled it with water, and when they had ground it (the dung) in it they sprinkled it on the body of the elephants. (Their) bodies (then) became sweet-smelling. Now they entered the river and bathed. The elephant-masters, having told the king this occurrence, said: „Lord, that noble elephant should be sought for and brought hither." The king went up the river on rafts, and by these upward-going rafts he reached the dwelling-place of the carpenters. The young elephant, playing in the river, on hearing the sound of the drum, came and stood near the carpenters. The carpenters went to meet the king and said: „Lord, if

you want timber why have you come yourself, ought you not to have sent (word) and made (us) bring it?" „I have not come for timber, friends! but I have come for the sake of this elephant." „Take it and go, Lord!" The young elephant did not choose to go. „What did the elephant do (for you), friends!" He procures the carpenters their livelihood, O Lord!"„ Well, friends!" so (saying) the king made 100,000 kahāpaṇa's to be placed near the elephant's four feet, near (his) trunk, (and) near (his) tail. By this (means) the elephant came (willingly), and when pairs of clothes had been given to all the carpenters, and petticoats and gowns to the wives of the carpenters, and gifts to the boys with whom he had played, he, after turning round and looking upon the carpenters and (their) wives and the boys, went (away) with the king. The king took him and went to the city, and having caused the city and the elephant-stable to be adorned and having made the elephant respectfully walk round the city, he let him enter the elephant-stable, and after adorning (him) with all ornaments and initiating (him), he made (him his own) conveyance, put him in the place of his own companion, gave the elephant half of the kingdom and bestowed (on him) honours similar to his own. From the time that the elephant had come, the sway over all Jambudīpa fell to the king. Thus as time passed on, Bodhisatta was begotten in the womb of the first queen of that king. At the time that her foetus was full-grown, the king died. If, however, the elephant had learned that the king was dead, his heart would at once break; therefore they served the elephant without apprising him of the king's death. On hearing that the king was dead, the nearest neighbour the king of Kosala, thinking: (now) the kingdom is vacant," came with a large army and surrounded the city. They, having closed the gates of the city, sent

(the following) message to the king of Kosala: „our king's queen whose foetus is full-grown, will on the seventh day hence bear a son, so said the astrologers; if she bear a son, we shall on the seventh day do battle (and) not give up the kingdom, by that time come ye." The king (saying) well! consented. On the seventh day the queen bore a son. On the day when he was to receive a name, they gave him the name of prince Alīnacitta, (saying:) „he is born commanding the undivided attention of the people". Now from the day on which he was born, the citizens (of Bārāṇasī) fought with the king of Kosala. (But) on account of the battle (being fought) without a leader, the fighting army although large was gradually enfeebled. The ministers having told the queen the matter, (said:) „we fear, while the army is thus becoming enfeebled, that it will be defeated, but the fortunate elephant, the king's companion, knows not that our king is dead, that a son has been born, that the king of Kosala has come and that we are fighting, shall we not tell him?" so they asked. She (saying) well! gave her consent, (and) after adorning (her) son (and) laying (him) on a coil of fine cloth she descended from the palace surrounded by a host of attendants, went to the elephant-stable, laid down Bodhisatta at the feet of the elephant and said: „Lord, thy companion is dead; we fearing to break thy heart did not tell (thee); this is the son of thy companion; the king of Kosala has come, and after surrounding the city is fighting with thy son, the army flags, kill thou thy son or take the kingdom and give it him." At that moment the elephant, after stroking Bodhisatta with (his) trunk, lifting (him) up (and) placing (him) on (one of his) frontal globes, after weeping (and) moaning, after taking Bodhisatta down (again, and) laying (him) in the queen's hands, went out of the

elephant-stable (saying to himself: „I will catch the Kosala-king.“ Then his attendants, having clad (him) in mail and decked (him), and unlocked the gate of the city, went out surrounding him (on all sides). The elephant having gone out of the city, roared like (the demon) Koñca, terrified the multitude and put (them) to flight, scattered the camp of the army, seized the Kosala-king by the hair, carried (him) off and laid (him) at the feet of Bodhisatta, and having kept away those who had risen to kill him, he admonished (the king, saying:) „henceforth be careful, do not think: the prince is young,“ and sent (him) away. Thenceforth the supremacy over all Jambudīpa passed into the hands of Bodhisatta, for no other foe was able to rise (against him). Bodhisatta, having been anointed at the time that he was seven years old and become king Alīnacitta by name, reigned with justice, and at the end of (his) life fulfilled (his career and went) the way to heaven. Having told this story the Master became inspired and pronounced (the following) two verses:

1. „By Alīnacitta
the great army was gladdened,
the Kosala-king (who was) not contented with his own
he took prisoner alive.

2. Thus he who has got a refuge,
the ascetic (who is) strong,
cultivating what is good
in order to attain to Nibbāna,
obtains gradually
the destruction of all ties.“

II, 16, 7. THE GUNA-JĀTAKA.

In (times) past, while Brahmadatta reigned in Bārāṇasī, Bodhisatta having become a lion dwells in a mountain-cave. He one day having gone out of the cave looked down to the foot of the mountain. But surrounding the foot of the mountain there was a great lake. In one of the elevated places of (this) lake, on the surface of the solid mud there rose sweet green grass; and hares and nimble deer (such as) antelopes and others, roaming about on the top of the mud, eat that (grass). On that day a deer walks about eating the grass. The lion (said to himself:) „I will catch that deer", (and) so starting from the top of the mountain he rushed on with the vehemence of a lion. The deer stricken with fear of death, fled shrieking. The lion being unable to check (his own) speed, fell down on the mud, sank in, and not being able to get out he remained standing (there) without food for seven days, having put (his) four legs like posts (in the ground). Then a jackal seeking for prey, having seen him, fled. The lion calling him said: „Master jackal, do not flee! I have stuck fast in the mud, restore me to life!" The jackal going to his presence said: „I can draw thee out, (but) I fear that (when thou hast been) drawn out, thou wilt eat me." „Do not be afraid, I shall not eat thee, on the contrary I shall extol thy virtue, (so do) by some means extricate me. The jackal, after taking (the lion's) promise (not to do him any harm), removed the mud from around (his) four legs, and made by digging the four holes of the four legs (further) towards the water. The water pouring in made the mud soft. At this moment the jackal, entering under the lion's stomach, (said: „now) O Lord! make an effort," (and) so shrieking aloud he beat with (his) head

(the lion's) stomach. The lion, after exerting himself, came out of the mud, sprang forward and stood on the solid (ground). After resting a little while, he descended into the lake, washed off the mud and bathed, whereupon having killed a buffalo, fixed (his) teeth (in him) and torn out (some) flesh, he placed it before the jackal (saying:) „eat friend!“ and (only) when he (the jackal) had eaten, he himself afterwards ate. After that the jackal took a piece of flesh between his teeth, and when he was spoken to (by the lion) thus: „why (do you do) this, friend!“ he said: „there is a female slave of yours, for her it shall be.“ The lion said: „take!“ and having himself chosen a piece of flesh for the lioness (he said:) „come friend! after staying (a little while) at the top of our mountain we will go to the dwelling-place of (our) female friend“, (and) so saying, after going there and making (his female friend) eat the flesh, and having consoled both the jackal and the jackal's mate, (he said:) „now I will watch over you“, and so he conducted (them) to his own dwelling-place and made (them) thenceforth reside in another cave at the entrance of (his own) cave. Henceforth going (out) for prey, after leaving the lioness and the jackal's mate (at home), going with the jackal (only), they kill several deer, eat both the flesh thereof, and carry also (some of it) to the two others and give (it them). While time thus passed, the lioness bore two sons, (and so did) the jackal's mate also. They all lived in unanimity together. But one day this (thought) occurred to the lioness: „this lion is very fond of the jackal, the jackal's mate and the young ones of the jackal, surely he has intercourse with the jackal's mate, therefore he shows such affection (for them); surely I will vex this (jackal's mate), terrify (her) and drive (her) away from this (place)“; and so at the time when the lion, taking the

jackal (with him), had gone (out) for prey, she vexed the jackal's mate, (and) terrified (her, saying:) „why dost thou live in this place, (why) dost thou not run away? Her sons also terrified in the same manner the sons of the jackal. The jackal's mate having told the jackal that occurrence, said: „at the lion's bidding, we know, she has done so, we have lived (here) long (enough), he will destroy us, let us go to our (own) dwelling-place. The jackal having heard her tale, went to the lion and said: „Lord, we have lived long in your presence, and those who stay too long become disliked; during the time we go out for prey the lioness vexes my mate (and) terrifies (her, saying:) „why do you dwell in this place, flee!" also the young lions terrify the young jackals; but he who does not like the stay of any other in his proximity (should say to him:) go! (and) so turn him out, of what use is such vexation, (and) so having said he pronounced the first stanza:

1. Whither (the strong lord) likes (thither) he bends (his servant),
(such is) the nature of the strong (lords); lord of animals!
(thou) who hast threatening teeth! know (this)!
fear of (thee who art our) refuge has arisen.

Having heard his tale the lion said to the lioness: „my dear, thou rememberest that I, after going out for prey at such and such a time, came back on the seventh day together with the jackal and the jackal's mate." „Yes, I remember." „But dost thou know the cause of my not coming back during seven days?" „I know not, Lord." „My dear, I purposing to catch a deer made a mistake and and stuck fast in the mud; not being able to extricate myself I stayed seven days without food;

(but) I regained life by this jackal, he has given me life, and a companion (who is) able to stand (firm) in friendship is no weak friend, henceforth do not show such contempt towards my companion and (my) female companion and (their) sons", so having said the lion pronounced the second stanza:

2. If a friend, even if he be weak,
stands (firm) in friendship, —
such a one (is) a relative and a kinsman,
such a one (is) a friend, such a one (is) my companion.
O (lioness) with (strong) jaw-teeth! do not despise (them)!
the jackal has restored me to life.

She having heard the lion's tale appeased the jackal's mate and thenceforth lived in concord with her and her sons; the young lions also, playing with the young jackals, did not even break (their) friendship at the time when (their) parents passed away, but lived joyfully together (with them). Indeed their friendship continued unbroken during seven generations.

II, 16, 8. THE SUHANU-JĀṬAKA.

In (times) past, while Brahmadatta reigned at Bārāṇasi, Bodhisatta was his all-powerful minister who taught what was true and right. But the king was by nature a little covetous. He has a wicked horse, Mahāsoṇa by name. Then horse-dealers coming from the northern country brought (with them) five hundred horses. They told the king that the horses had arrived. Previously Bodhisatta had valued

the horses and given the money without reduction. The king being displeased with this, called another minister and said: „dear (Sir), (do thou) value the horses, and after valuing (them) preliminarily, (and) having let Mahāsoṇa loose so that he enters amidst the horses, (and) having let (him) bite the horses and wound (them), do thou, reducing the money, value (them again) at the time of (their) weakness. He consented (saying) well! and did so. The horse-dealers becoming low-spirited told Bodhisatta what the horse had done. Bodhisatta asked: „is there in your town no wicked horse?“ „(Yes,) there is, Lord, a wicked, mischievous (and) vicious horse by name Suhanu.“ Then (when) coming again, bring that horse. They (saying) well! promised (to do so), and when returning, they came, after having taken the wicked horse (with them). The king having heard that the horse-dealers had arrived, opened the window, looked at the horses and let Mahāsoṇa loose. The horsedealers too, seeing Mahāsoṇa coming, let Suhanu loose. They having reached each other stood licking (each other's) bodies. The king asked Bodhisatta: „friend, these two wicked horses (which are) against others mischievous (and) vicious, after biting the horses, grow tired, (and) stood rejoicing together, licking (each other's) bodies mutually, what is this?“ Bodhisatta (answered:) „these (horses), O great king, (are) not of a different character, they (are) of a like character, of a like disposition, (and) so having said he pronounced this couple of stanzas:

1. This (is) not on account of a different character
(that) Suhanu (associates) with Soṇa,
Suhanu (is) just such a one
as has the same aim with Soṇa.

2. With the assaulting one, with the vicious one
with the one that always bites (his) tether
he associates, (what is) sinful associates
with (what is) sinful, (what is) wicked with (what is) wicked".

And having said so Bodhisatta again admonished the king thus: „O great king, (it is said:) 'a king must not be too covetous', so it behoves him not to spoil another's property", (and afterwards) having valued the horses he gave the money justly. The horse-dealers having obtained the money properly, went (away) glad and contented. The king, after standing (firm) in the admonition of Bodhisatta, passed away according to (his) deeds.

II, 16, 9. THE MORA-JĀTAKA.

In (times) past, while Brahmadatta reigned in Bārāṇasī, Bodhisatta having been conceived in the womb of a peacock (and) at the time of (his lying in the) egg being inclosed in an egg of a colour like that of a kaṇikāra-bud, after breaking the egg (and) having gone out, became of a golden hue, beautiful, engaging, (and) shining with nicely-coloured lines among the birds. He in order to protect (his) life having stepped over three rows of mountains, took up (his) abode on one of the mountain-plains of Daṇḍakahirañña in the fourth mountain-row. Sitting on the top of the mountain while night faded away, he seeing the sun rising, in order to protect and shield himself in his own feeding-ground, composed a Brahma-hymn and said: „arises (now) this" etc.:

1. „Arises (now) this surveying, only king,
the golden-coloured, who illumes the earth;
therefore I worship thee, the golden-coloured;
may we now protected by thee pass the day!“

Having thus by this stanza worshiped the sun, Bodhisatta in a second stanza worships both the previous deceased wise, and the virtues of (these) wise (men):

2ª. „The brāhmaṇas who are skilful in every thing
those I worship, may they protect me;
worship be to the wise, worship be to wisdom,
worship to the liberated, worship to liberation!“

2ᵇ. Having uttered this (charm of) protection
the peacock wanders in search (of food).

Having thus wandered in the day (and) sitting at night on the top of the mountain (and) seeing the setting sun, he, after reflecting on the virtues of the wise, for the sake of protection and warding off (evil) in (his) dwelling-place, composed (again) a Brahma-hymn and said: „departs (now) this“ etc.:

3. „Departs (now) this surveying, only king,
the golden-coloured, who illumes the earth;
therefore I worship thee, the golden-coloured;
may we now protected by thee pass the night!“

4ª. The brāhmaṇas who are skilful in every thing
those I worship, may they protect me;
worship be to the wise, worship be to wisdom,
worship to the liberated, worship to liberation!“

4ᵇ. Having uttered this (charm of) protection
the peacock took up (his) abode.

Then a hunter who lived in a village of hunters not far from Bārāṇasī, roaming about in the region of Himavanta, after seeing Bodhisatta sitting on the top of the mountain Daṇḍakahirañña, came and told (his) son. Now one day Khemā, the queen of the Bārāṇasī-king, having in a dream seen the golden-coloured peacock teaching dhamma, told the king (saying:) „O lord, I am desirous of hearing the 'golden-coloured peacock's dhamma". The king asked (his) ministers. The ministers said: „the brāhmaṇas will know." The brāhmaṇās having said: „(certainly) there are golden-coloured peacocks," and having been asked: „where are they?" they answered: „the hunters will know." The king having assembled the hunters, asked (them). Then that hunter's son (answered:) „certainly, O great king, there is a mountain by name Daṇḍakahirañña, there dwells a golden-coloured peacock." „Well, bind that peacock without killing (him) and bring (him) hither." The hunter went and laid snares in his (the peacock's) feeding-ground. (But) the snare does not unite. The hunter after roaming about for seven years without being able to catch (him), died there. Khemā too, the queen, died without obtaining (her) wish. The king growing angry (and saying to himself:) „on account of my peacock the queen is dead", wrote on a golden plate: „in the region of Himavanta is the mountain Daṇḍakahirañña, there dwells a golden-coloured peacock, those who eat his flesh become ever-young and immortal", and deposited the plate in a basket. When he was dead another king, after obtaining the kingdom and reading (what was written on) the golden plate, (said to himself:) „I will be ever-young and immortal," (and) so he sent another hunter off. He too having gone (but) not being able to catch Bodhisatta, died there. In this manner six successive kings passed away.

Then the seventh king having obtained the kingdom, sent off a hunter. He having gone, (but) seeing that the snare did not unite in the place trodden by Bodhisatta and (knowing) that he (Bodhisatta) had gone to (his) feeding-ground after uttering his (charm of) protection, went down to the boundary, caught a female peacock, taught her to dance to the sound of clapping of hands and sing to the sound of castanets, took her, went off, placed, in the morning before the peacock had uttered his (charm of) protection, the sticks of the snare, tied the snare, and made the female peacock sing. The peacock having heard the different female voice, became love-sick, went off without being able to utter his (charm of) protection, and was bound in the snare. The hunter took him, went away and gave him to the Bārāṇasī-king. The king seeing the perfection of his body, greatly delighted gave him a seat. Bodhisatta sitting down on the prepared seat, asked: „O great king, why did you let (him) catch me?" He said: „those who eat thy flesh become ever-young and immortal, (therefore) I being desirous to become ever-young and immortal after eating thy flesh, let (him) catch thee." „O great king, suppose that those who eat my flesh become ever-young and immortal, yet I am to die." „Certainly, thou must die." „When I die what are they to do, after eating my flesh, in order not to die?" „Thou art golden-coloured, therefore indeed those who eat thy flesh will become ever-young and immortal". „O great king, I have not without reason become golden-coloured, for having formerly become a universal king in this city I preserved the five virtues and made the inhabitants of all quarters of the world preserve (them); I therefore when I died, was born in the Tāvatiṁsa-world; having stayed there my term of life, on departing thence and being born in the womb of a peacock in consequence of another bad

deed, I became golden-coloured by the power of (my) old virtues." „Thou having become a universal king and preserved (thy) virtue becamest golden-coloured in consequence of (thy) virtues', how are we to believe this, is there any witness before us?" „There is, O great king." „Who then?" „O great king, I at the time of (my being) a universal king roamed about in the air sitting in a chariot made of gems; that chariot of mine was buried in the ground (in the midst) of the fortunate pond, let it be taken out of the fortunate pond, that will be my witness." The king (saying) well! promised (to do so), got the water drained out of the pond, took out the chariot and believed Bodhisatta. Bodhisatta having said: „O great king, with the exception of the great nibbāna (called) Amata all other things (on account of their) being created are unsubstantial, transient, of a perishable and decaying nature", and having taught the king dhamma, established him in the five virtues. The king (was) pleased (and) after honouring Bodhisatta with the kingdom he bestowed great honours (on him). He having given him the kingdom (back), after dwelling (there) a little while and admonishing (him saying:) „be attentive, O great king", rose into the air and went to the Daṇḍakahirañña-mountain. The king standing (firm) in Bodhisatta's admonition, after giving gifts and doing other good deeds passed away according to his deeds!

II, 16, 10. THE VINĪLAKA-JĀTAKA.

Once upon a time while Videha reigned in Mithilā in the kingdom of Videha, Bodhisatta was conceived in the womb of his first queen, and when he had grown up and learned all arts in Takkasilā he was established in the kingdom on the death of his father. At that time a golden-coloured rājahaṁsa in the place where he took his food paired with a female crow. She bore a son. He was neither like the mother, nor the father. On account of his speckled appearance they called him Vinīlaka. The haṁsa-king went continually to see his son. He had, however, other sons, viz. two young haṁsas. They seeing their father continually going away to the world of men asked: „dear father, why do you continually go to the world of men?" „Dear sons, on account of my having paired with a female crow I have a son, his name is Vinīlaka, him I go to see". „Where do they live?" „They live not far off in Mithilā in the kingdom of Videha in such and such a place in the top of a fan palm". „Dear father, the world of men is full of danger and terror, do you not go, we will go and bring him hither. So the two young haṁsas according to the advice given them by their father went there and made Vinīlaka seat himself on a stick, whereupon after seizing with their beaks each end of the stick, they went away above the city of Mithila. At the same moment the Videha-king, sitting in his splendid chariot with four entirely-white sindhu-horses drove round the city. On seeing him Vinīlaka thought: „what difference is there between me and the Videha-king, he is driving round the city sitting in a chariot with four sindhu-horses, I go on the other hand sitting in a chariot

with haṁsas". While saying so and going in the air he pronounced the first stanza:

1. „Just in the same way, indeed,
do the noble horses draw
the Videha-king who lives in Mithila,
as the haṁsas carry Vinīlaka."

On hearing his words the young haṁsas became angry, and they thought: „we will let him fall, and go our way," but then again saying to themselves: „if we do so what will our father say", and therefore fearing to be blamed they brought him to the presence of their father and told him what he (Vinīlaka) had done. Then his father was angry with him and said: „art thou superior to my sons since thou, elevating thyself over my sons, makest them, as it were, horses before a chariot, thou knowest not thy own power, this place is not fit for thee, go to thy mother's dwelling-place", and so having censured him he pronounced the second stanza:

2. „Vinīla, thou treadest on dangerous ground,
a place not fit for thee thou resortest to, my dear,
go to the places near the village,
that is the dwelling-place of thy mother."

Having censured him thus, he commanded his sons saying: „go and put him down on the dunghill of the city of Mithila." They did so.

NOTES.

1. RAJOVADA-J. Another Jātaka akin to this and bearing the same name (IV, 4, 4) I give in the Appendix. Aggamahesī S. agramahiṣī; mahesī is different from mahesi = mahā-isi S. maharṣi, see Dhp. p. 434; however, these two words have been confounded not only in Abhidhāna*), but, as it seems, also in the language itself, otherwise I do not see how to account for the e in mahesī. Kucchi, Abhidhāna v. 271, S. kuxi, comp. Dhp. p. 100. Paṭisandhi = sandhi according to Abhidhāna v. 941, regeneration. Clough, Singh. Dict.: reunion of the soul with a body, birth, transmigration; comp. Journal of the Ceylon Branch of the R. A. S. 1870 p. 154:. (Spiegel, Kv. p. 10) seyyathâpi puthusilā dvedhābhinnā appaṭisandhikā hoti, as a large broken rock cannot be re-united. S. prati + saṁ + dhā means to return, see Benfey's Dict. Parihāra is a difficult word, comp. Dasaratha-Jātaka p. 21; laddhagabbhaparihāra is an adjective to Bodhisatta, it is a bahuvrīhi composed either of laddha-gabbhaparihāra = having received the conception-gift, or of laddhagabbha-parihāra = having (received) the gift (on account) of his being conceived. Mr. Childers translates: after receiving the honours paid to the child in the womb. Sotthi comp. Dhp. p. 363. Nipphatti not in Abhidhāna, but comp. nipphanna, Abhidhāna ed. Clough p. 101, 57, (Subhūti v. 748 reads: nippanna) = accomplished, S. niṣpanna. Samena

*) Subhūti reads: (pume) mahesi (sugate deviyaṁ nāriyaṁ matā). 1038.
Clough p. 132, 255: (pume) mahesī (sugate deviyaṁ nāriyaṁ matā).

is perhaps, = S. çamena, with tranquillity, without passion; comp. Dhp. p. 378 where samena is explained by aparādhānurūpen' eva pare nayati jayaṁ vā parājayaṁ vā, i. e. he awards to others victory or defeat according to their offence. Or is it to be referred to sama, equal, impartial? Chandādivasena agantvā, here the transcribers have confounded the text so that it is difficult to see what is the true reading. I have resolved chandādivasena into chanda + ādi + vasena, and consequently chosen the reading agantvā = not going by (desire), not following (his desire); the reading āgantvā I suppose has crept into the text, the transcriber having resolved chandādivasena into chandā-divasena not understanding the meaning of chanda, but as chanda according to Abhidhāna is never used as a feminine this analysis cannot be admitted; comp. the commentary on Dhp. vv. 256—257. Vohāra, Abhidhāna by Subhūti vv. 105. 117. 849; S. vyavahāra. Kūṭa = fraud, Abhidhāna v. 177; it is also used as an adjective in the sense of fraudulent, false, wicked (comp. below p. 42 kūṭassa), although not given as such in Abhidhāna; comp. B & R 10. Aṭṭa = cause, Abhidhāna v. 1126; Childers refers in his Dict. this word to S. artha, which commonly in Pāli becomes attha; why has the aspiration been dropped? It is the more strange that artha has become aṭṭa as there is already such a word with a quite different meaning; at Dhp. p. 220 read: kūṭaṭṭa. Uparava is not given in this sense in B. & R. Aṅgana seems in Pāli as in Sanskrit to be written indifferently with a dental n or a lingual ṇ; Abhidhāna (by Clough p. 26, 21. 114, 81. by Subhūti v. 859) has both ṇ and (by Subhūti v. 218) n. Pacchijji the passive aorist of pa-chid, was split, destroyed. Chaḍḍ or chaḍḍh (Clough, Pali Verbs p. 13, 12) S. chard or chṛd. Vaṭṭati no doubt = S. vartati, although not used in Sanskrit

in the sense of „it behoves", comp. Five Jāt. p. 24. Pari + gah seems in Pāli to mean: to search, to inquire, to scrutinize; in proof of this I quote Jāt. 458: sace ayaṁ dīpo rakkhasapariggahīto bhavissati sabbe vināsaṁ pāpuṇissāma, pariganhissāma tāva nan ti (MS. tāvan ti)"; atha satta purisā sūrā balavanto sannaddhapañcāyudhā hutvā otaritvā dīpakaṁ pariganhiṁsu; comp. Dhp. p. 121 bottom. Jāt. 511: taṁ evaṁ paridevamānaṁ disvā Sotthiseno cintesi: „ayam ativiya paridevati, na kho pan' assā bhāvaṁ jānāmi, sace mayi sinehena ekaṁ (etaṁ?) karoti hadayam pi 'ssā phaleyya, pariganhissāmi tāva nan" ti. Jāt. 447: atīte Bārāṇasiyaṁ Brahmadatte rajjaṁ kārente Bodhisatto Himavantapadese hatthiyoniyaṁ nibbattitvā (MS. nibbattetvā) sabbaseto ahosi abhirūpo asīṭihatthisahassaparivāro, mātā pan' assa andhā; so dhuramadhurāni phalāphalāni hatthinaṁ (hatthīnaṁ?) datvā mātu peseti, hatthī (MS. hatthi) tassā adatvā attanā va khādanti, so pariganhanto taṁ pavattiṁ ñatvā yūthaṁ (MS. yūtaṁ) chaḍḍhetvā „mātaram me posessāmîti" rattibhāge aññesaṁ hatthīnaṁ ajānantānaṁ mātaram gahetvā Caṇḍoraṇapabbatapādaṁ gantvā ekaṁ naliniṁ upanissāya ṭhitāya pabbataguhāya mātaraṁ ṭhāpetvā posesi (MS. pesesi). Jāt. 465: idaṁ Satthā Jetavane viharanto Kosalaraṁño atthacaraṁ amaccaṁ ārabbha kathesi; so kira raṁño bahūpakāro ahosi, ath' assa rājā atirekasammānaṁ kāresi, avasesā naṁ asahamānā „deva, asuko amacco tumhākaṁ anatthakārako" ti paribhindiṁsu; rājā taṁ pariganhanto kiñci dosaṁ adisvā „ahaṁ imassa kiñci dosaṁ na passāmi, kathaṁ nu kho sakkā (MS. sakkhā) mayā imassa mittabhāvaṁ vā (add: amittabhāvaṁ vā) jānitun" ti cintetvā „imaṁ pañhaṁ ṭhapetvā Tathāgataṁ aṁño jānituṁ na sakkhissati, gantvā pucchissāmîti". Antovalañjaka and bahivalañjanaka I have translated conjecturally; I suppose these words are derived from va-

lañja (Singhalese valanda = a sign, a mark, a spot etc.) from which padavalañja (see Journal R. A. S. 1870 p. 13) meaning foot-print, footstep; valañjaka or valañjanaka must therefore, I think, mean: one who follows in the steps of another, a follower. I fear I have wrongly (in Journal R. A. S.) referred valañja to S. vyañjana, I now believe, it is simply derived from lañj and lañja with the preposition ava apocopated, comp. vajalla Dhp. p. 306; Abhidhāna v. 55 lañchana = S. lāñchana. Paṭicchāpeti causative of paṭi + is = S. prati-iṣ. Aññātaka = S. ajñātaka, aññātakavesena = in disguise; Jāt. 409: rattibhāge aññātakavesena palāyitvā arañña pāvisi. Paccanta, Abhidhāna v. 186, S. pratyanta. Ninna = S. nimna, comp. Dhp. v. 98. Ukkamaṇa = S. utkramaṇa, see B. & R. Ambhō, Abhidhāna v. 1139, S. bho. Kira, Abhidh. v. 1199, Clough's Pali Gram. p. 72, = S. kila, comp. Burnouf's Yazna 1 T. 1 p. notes XLIX. Okāsa, Abidh. v. 1101, = S. avakāça. Dahara, Abidh. v. 253, comp. B. & R. and Benfey. Mahallaka, Abhidh. vv. 254, 1074; what is the etymology of this word? Wilson derives it from Arabic. Sanniṭṭhāna must be identical with the Singhalese saniṭuhan which by Clough is rendered: thought, mind, reflection; mark, token. In accordance with this sense of the word, sanniṭṭhānakāle at Five Jāt. p. 10 l. 1 fr. the bottom must be understood. Sīlavanta, comp. Dhp. vv. 110, 400; as to the regular formation of comparative: sīlavanta-tara see Kaccâyana par Senart I, p. 196, the irregular one is mentioned in the same book p. 123. Daḷhassa, the parallelism shows that the genitive is here used in the sense of instrumental, comp. p. 26, 6: cātiṁ āharāpetvā udakassa pūretvā. Āma, Abhidh. v. 1144, = S. āma. Akkodhena, comp. Dhp. v. 223. In the Calc.

Edit. of Mahābh. (5, 1518) this verse is found in its Sanscrit shape as follows:

Akrodhena jayet krodhaṁ,
asādhuṁ sādhunā jayet,
jayet kadaryyaṁ dānena,
jayet satyena cânṛtaṁ.

Ovāda, Abhidh. v. 354, = S. avavāda, comp. Burnouf's Lotus p. 304. Pariyosāna, Abhidh. v. 771, = S. paryavasāna. Saggapada is a parallel to saggapatha, so I find in Jāt. 416: rājā tathā katvā saggapathaṁ pūresi, Jāt. 445: tato paṭṭhāya loke maṁgalaṁ pākaṭaṁ ahosi, maṁgalesu (MS. maṁlesu) vattitvā matamatā saggapathaṁ pūresuṁ; for this reason I took pada in the sense of „way, road", but I am afraid I have been wrong in this view, and am now inclined to think that patha in this combination is to be understood in the same way as in uttarāpatha (comp. uttarāpathaka p. 42, l. 15), manussapatha etc. about the place; saggapada would then mean the place of heaven, and s. pūresi he filled his place or took his seat in heaven; as to the use of pūreti in this sense I quote Jāt. 461: Kassapasammāsambuddhe catusaccadesanāya mahājanaṁ bandhanā mocetvā Nibbānanagaraṁ pūretvā parinibbute, Jāt. 524: te sabbe pi dhammena rajjaṁ kāretvā āyupariyosāne devanagaraṁ pūrayiṁsu, and Vessantara-Jātaka:

pūretvā bodhisambhāre
Buddho hessaṁ anāgate,
desetvā jantunaṁ dhammaṁ
pūrayissaṁ sivaṁ padam.

2. SIGĀLA-J. Kaniṭṭha, Abhidh. v. 929 very small, very young, infra they are called bhātikā. Phalika I suppose

to be identical with S. sphaṭika, comp. Singhalese paliṅgu, crystal, the common rock crystal (Clough's Dict.). Mātāpitunnaṁ, this genitive is not noticed in Kaccāyana who has got the doubling of n only in the numerals etc., see Senart pp. 39, 50. Lokāmisa (comp. Dhp. v. 378): I suppose to be the same with „the lust of the flesh" in the N. T. (1 Joh. 2, 16), lakāmisapaṭisaṁyutta, connected with carnal lust, worldly. Evarūpa = S. evaṁrūpa. Pajāpatī or-ti as a feminine means in Pāli „wife", see Abhidh. vv. 287, 1000; not used in S. in this sense. Kilesa, klesa, means in Pāli not only „pain, distress", but also „love, passion," and as this is looked upon as a contamination, lastly „dirt"; Jāt. 61: ath' assa tasmiṁ māṇave punappuna vaṇṇayamāne „ayaṁ mayā saddhiṁ abhiramitukāmo bhavissatîti" andhāya jarājiṇṇāya (MS. -jiṇṇaya) abbhantare kileso'uppajji. Jāt. 401: Tadā pana Sāvatthiyaṁ pañcasatasahāyakā pabbajitvā antokoṭisanthāre vasamānā aḍḍharattasamaye kāmavitakkaṁ vitakkayiṁsu; Satthā attano sāvake rattiyā tayo vāre divasassa tayo vāre rattiṁdivaṁ cha vāre olokento kikī va aṇḍaṁ viya camarī va vāladhī viya mātā piyaputtaṁ viya ekacakkhuko puriso cakkhuṁ viya rakkhati, tasmiṁ yeva (MS. khayeva) khaṇe uppannakilesaṁ niggaṇhati; so taṁ divasaṁ aḍḍharattasamaye Jetavanaṁ pariganhanto tesaṁ bhikkhūnaṁ vitakkasamudācāraṁ ñatvā „imesaṁ bhikkhūnaṁ abbhantare ayaṁ kileso vaḍḍhanto arahattassa hetuṁ chindissati, idān' eva nesaṁ kilesaṁ niggaṇhitvā arahattaṁ dassāmîti" gandhakuṭito nikkhamitvā Ānandattheraṁ pakkositvā „Ānanda, antokoṭisanthāre vasanabhikkhū sabbe va sannipātehîti" sannipātetva paññattabuddhāsane nisīdi; „bhikkhave, antopavattakilesānaṁ vase vattituṁ na vaṭṭati, kileso hi vaḍḍhamāno paccāmitto viya mahāvināsaṁ pāpeti, bhikkhunā nāma appakam pi kilesaṁ niggaṇhituṁ vaṭṭati, porāṇakapaṇḍitā appamattakaṁ ārammaṇaṁ

disvā abbhantare pavattitakilesaṁ niggaṇhitvā paccekabodhim nibbattesuṁ“ ti vatvā atītaṁ āhari. Jāt. 426: so dhītaraṁ gaṇhetvā tattha gantvā isiṁ vanditvā paṭisanthāraṁ katvā devaccharāpaṭibhāgaṁ rājadhītaraṁ tassa dassetvā ekamantaṁ aṭṭhāsi; so indriyāni bhinditvā taṁ olokesi sah' olokanen' eva paṭibaddhacitto hutvā jhānā parihāyi; amacco tassa paṭibaddhabhāvaṁ ñatvā „bhante, sace kira yaṁñaṁ yajissatha rājā vo imaṁ pādaparicārikaṁ katvā dassatîti;“ so kilesavasena (MS. kilesā-) kampento „imaṁ kira me dassatîti“ āha. Jāt. 537: atha naṁ mahāsatto „kiliṭṭhasarīro 'smi, nahāyāmi tāvā“ 'ti āha. Dhp. p. 224 l. 9: „kiliṭṭhagatto 'mhi, nahāyissāmi tāvā“ 'ti āha. Jāt. 523: kiliṭṭhacīvaro. Patikuṭṭho = S. pratikruṣṭa, B. & R. elend, erbärmlich; comp. Dhp. v. 164. Asabbha, comp. Dhp. v. 77. Anucchavika, suitable, fit, Abhidh. v. 715; is this word to be derived from chavi? Sannirumhitvā I take for a rarer, prakriticizing (comp. Lassen, Inst. Linguæ Prakr. p. 239) form instead of sannirundhitvā; compare Mahāummagga-Jāt.: „deva, mayaṁ senaṁ saṁkaḍḍhitvā paṭhamaṁ khuddakanagaraṁ rumhitvā gaṇhissāma“ with Jāt. 100: so mātu sāsanaṁ sutvā satta divasāni sañcāraṁ pacchinditvā nagaraṁ rundhi. Āgacchantu, the reading of B, is perhaps better on account of tāva. Amma is, I think, = S. amba, see B. & R. Ācikkhi aorist of ā+cikkh = S. ā+cakṣ. Saññin would in S. be saṁjñin; comp. Mahāvaṁsa p. 33, 8: sadā maraṇasaññino, incessantly meditating on death; saññā, Abhidh. vv. 114, 874, knowledge, name, thought, S. saṁjñā, comp. saññaṁ mā kari infra p. 29, 15, and sîho ti saññāya Five Jāt. p. 15, 2. 37, 23. Kāraṇa is in Abhidh. (by Clough p. 145, 324, by Subhūti v. 1101) given as a synonym to okāsa and translated by Clough „an event,“ this meaning it seems really to have in many passages, comp. Five Jāt. p. 2, 8. Pariggaṇhanapaññā,

see Dasaratha-Jāt. p. 26. Samekkhita participle of sam+ikkh = S. sam+īx. Kammanta = S. karmānta. Turita, Abhidh. vv. 40, 379, = S. tvarita. Tappenti is a strange form of the causative, I do not know whether it is to be considered as formed from the passive voice or whether only the long vowel in the regular causative tāpenti has been compensated by the reduplication of the following consonant, in the same way as thūla (S. sthūla) may become thulla, comp. Dhp. p. 313. Uṇha, Abhidh. v. 80, comp. Dhp. p. 101. Tikkhattuṁ, S. tri-kṛtvas. Ninnāda you would suppose to be a mistake instead of ninnāda Abhidh. v. 128, but all my MSS. write it with two n's; a corresponding nirnāda is not found in Sanskrit. Abhisambuddha means according to Vyutp. (see B. & R.) „zur Bodhi erlangt"; comp. Dasaratha-Jāt. p. 29. Daddara I ought perhaps to have written with a capital, for from the commentary on our verse (compared with Five Jāt. p. 47) it seems to be another name for Rajatapabbatā. Nigghosa, Abhidh. v. 128, = S. nirghoṣa. Āpādi, comp. Dhp. v. 272. Apphali, aorist of phal, with the reduplication of the consonant either for the sake of the metre or on account of a latent s (see Benfey's Dict.).

3. SŪKARA-J. Akiṁ to this Jātaka are JJ. 278. 280. 484. Nissāya, Dhp. p. 332. Yāvadattha, S. yāvadartha. Thulla for thūla, Abhidh. v. 101, see the note above. Gocara, see Five Jāt. p. 37. Passa, Abhidh. v. 264, S. pārçva. Avhayanta instead of ahvayanto from ā+hve, see Dhp. p. 101. Samma, see Five Jāt. p. 37. Catuppada presupposes a Sanscrit form caturpada; catuṣpada would become catupphada. Saṁgāma, Abhidh. v. 399. S. saṁgrāma. Pavatti, S. pravṛtti, Five Jat. p. 39. Tasita, S. trasta. Ukkāra, Abhidh. v. 275, in S. utkara and avaskara. Ussāva, comp. Dhp. p. 268. Uparivāte or

upari vāte? Lesa is in Abhidh. v. 1108 rendered by the Singhalese (Sanskritic) vyāja, fraud, deceit, and in Mahāvaṁsa p. 150, 9 by stratagem; it must be derived from las (laṣ, laç). In Sanskrit it seems not to be used in this sense. Vāsi, blowest thou, i. e. smellest thou.

4. URAGA-J. Samajja is here and elsewhere used as a neuter, but in Abhidh. v. 414 it is given only as a feminine = S. samajyā. Supaṇṇa, S. suparṇa. Sañjāni aorist of saṁ + ñā = S. saṁ + jñā. Daratha = dara which according to Subhūti and Clough (Abhidh. v. 1111) means „bodily pain, fear"; Jāt. 537: daran ti kāyadarathaṁ, Jāt. 346 (see: Dasaratha-J. p. 33) daran ti sokadarathaṁ, Jāt. 503: apetadaratho vigatakāyacittadaratho, sudhābhojanaṁ bhuttassa viya hi tassa taṁ sabbadarathaṁ apahari. Paṭippassambhana must, I suppose, be referred to sambh, S. sṛmbh. Sāṭika (-ikā?) or sāṭī (commonly sāṭaka, Abhidh. v. 290, S. çāṭaka), Jāt. 75: „Ānanda, Buddha-balaṁ nāma mahantaṁ, āhara tvaṁ udakasāṭikan" ti, thero āharitvā adāsi; Satthā eken' antena udakasāṭiṁ nivāsetvā eken' antena sarīraṁ pārupitvā „Jetavana-pokkharaṇiyaṁ nahāyissāmîti" sopāne aṭṭhasi. Vakkala, Abhidh. v. 442, S. valkala. Maṇikkhandha I translated „a set of jewels" in my Five Jātakas p. 24, but according to Prof. Benfey (Gött. gel. Anz. 1862 p. 358) it means a magic jewel (Wunderjuwel). Antara seems to convey the meaning of „under" in vakkalantaraṁ pāvisi and udarantaraṁ pavisitvā p. 36, in the space between the garment and the earth, between the stomach and the earth. Garu, Abhidh. v. 701, 840 (Clough: guru). Bhante is a dialectical form for bhanto (contracted from bhavanto, comp. in Māgadhī karemi bhaṁte = karomi bhavantah (Weber in Kuhn & Schleicher's Beiträge Bd. 2 p. 362). „Those who confine their grammatical studies in Pāli" to merely re-

peating by rote the forms of the words as given by the native grammarians (see Alwis' Attanagalu-Vansa p. 12) can of course give no explanation of such a difficult form as bhante as they do not even know what the question is; the most plausible explanation is that given by Storch (De declinatione nominum in lingua palica 1858 p. 10, comp. Weber in Kuhn & Schl.s Beiträge 1863 Bd. 3 p. 395 follow.). Chāta, Abhidh. v. 756, hungry, Mr. Childers refers to S. psāta, eaten, but may it not rather be referred to a Sanscrit form x̣āta from x̣ai, tabescere. Bollensen (Z. d. d. morg. Ges. 18, 834) takes S. x̣āyati to be identical with P. jhāyati, and has in this opinion been followed by Garrez (Z. d. d. morg. Ges. 19, 802) and Benfey (Gött. gel. Anz. 1866 p. 167); but it is a well-known fact that x̣ in Sanscrit becomes in Pāli either kkh, kh, or cch, ch: cax̣us, rax̣aṇa, vrx̣a, bhix̣u = cakkhu, rakkhaṇa, rukkha, bhikkhu; x̣ipra, x̣udra, x̣ema, sūx̣ma = khippa, khudda, khema, sukhuma; tax̣aka, kux̣i, x̣amā, x̣udra, x̣urikā = tacchaka, kucchi, chamā, chuddha, churikā. That Prakrit jhīṇa is S. x̣īṇa is by no means sure, for it is also rendered by jīrṇa and hīna; I should rather take it to be= jīrṇa as jhar (jhṝ) is given as a form of jar (jṝ). Starting from the above rule and knowing no instance of S. x̣ becoming in Pāli jh, I now venture upon the following explanation of the Pāli verb jhāyati. Garrez has justly pointed out that the meaning of jhāyati clearly is „to burn", this seems to show that jhāyati must be referred to dah. Now causative in Pāli may be formed from the present tense by adding aya or āpaya (vijjhāpeti = vedhayati), in this manner we get dahyayati and dahyāpayati, and when these forms have been contracted, the vowel a being elided and the aspiration thrown back upon d, as bhūyaṁs from bahu, we have dhyayati i. e. jhayati. The only thing for which I cannot account is the

long ā, but may we not assume that this has originated in the verb being confounded with jhāyati (S. dhyāyati), to think? The causative is in Pāli very often used in the sense of verb. simpl. Sela, Abhidh. v. 605, S. çaila, a mountain, here according to the commentary = maṇi. Brahma is according to the commentary = seṭṭha, in the same sense it is understood in the following verses of Suttanipāta:

v. 151. Tiṭṭhaṁ caraṁ nisinno vā
sayāno vā yāvat' assa vigatamiddho
etaṁ satiṁ adhiṭṭheyya,
brahmam etaṁ vihāraṁ idha-m-āhu.

v. 285. Na pasū brāhmaṇān' āsuṁ
na hiraṁñaṁ na dhāniyaṁ,
sajjhāyadhanadhaṁñāsuṁ,
brahmaṁ nidhim apālayuṁ.

It is clearly here an adjective, but it is not always easily to be seen whether it is an adjective or a substantive; what does it mean in the following passages: aṭṭhaṅgasamannāgatena savanīyena kamanīyena brahmassarena nānānayavicittaṁ madhuradhammakathaṁ kathesi Jāt. 1, madhurena brahmassarena bhikkhū āmantetvā Jāt. 4, sumadhuraṁ brahmassaraṁ niccharetvā Jāt. 525. Alwis translates (see Pāli Translations p. 14) brahmaghosa by „the highest voice", and Gorresio (Ram. 3, 6, 7) the same word by „canto dei Vedi", but in a passage like this yāvajīvaṁ brahmavihāre bhāvetvā Brahmaloka-parāyano ahosi Jāt. 427, 435, it seems to have some connection with Brahman. Vitarāsi for vitarasi, the vowel a having been lengthened on account of the metre.

5. GAGGA-J. Padesika is, I suppose, to convey the meaning of the approximative. Bhaṇḍa, Abhidh. v. 921,

Clough's P. Gr. p. 90 goods, S. bhāṇḍa. Ukkhipāpetvā having made him throw up, take up, comp. ukkhipitvā infra p. 26, 2. 29, 6. Dasaratha-Jāt. p. 4, 17. Monatsbericht der Berliner Akademie 1858 p. 2. Phalaka, Abhidh. vv. 220, 392, 1123, shield, threshold; Jāt. 529: Sutasomo maggaṁ gantvā nagaradvāre sālāya phalake vissamanatthāya nisīdi, Brahmadattakumāro pi gantvā tena saddhiṁ ekaphalake (MS. -palake) nisīdi; it means perhaps rather a bench. Adhivattha participle of adhi+vas, also vusita, vuttha, vide supra p. 38, 8, Kacc. par Senart I, 291, S. uṣita. Vessavaṇa, Abhidh. v. 32, S. Vaiçravaṇa. Khip = S. ṣṇu to sneeze, B. & R. Piṭṭhavaṁsa, S. pṛṣṭhavaṁsa, the back-bone, must here be some architectural term. Thūṇa m. f., Abhidh. v. 220, S. sthūṇā. Ānubhāva, see Five Jāt. p. 23. Sarado, this is an old form, only used, I suppose, in poetical style; it is the accus. plur. of sarad, S. çarad, and sarado will correspond with S. çaradas, comp. manaso etc. Kacc. par Senart I, 92, 94; in Abhidh. v. 81 we find the later, extended form sarada. Sakkā, S. çakya, is in Pāli indeclinable, comp. Clough's P. Gr. p. 72, Dhp. v. 196. Bho, Kaccāyana par Senart p. 114, Abhidh. v. 1139, B. & R. Kakkhaḷa, S. kakkaṭa; Abhidh. (Clough p. 96, 24, Subhūti v. 714) has kakkhala. Paravihiṁsaka, comp. Jāt. 378:

Dānaṁ sīlaṁ pariccāgaṁ
ajjavaṁ maddavaṁ tapaṁ
akkodhaṁ avihiṁsā ca
khantī ca avirodhanaṁ.

Icc' ete kusale dhamme
ṭhite passāmi attani,
tato me jayate pīti
somanassañ c' anappakaṁ.

Vihiṁsā and avihiṁsā bhūtānaṁ in Wilson's paper on the Rock Inscriptions pp. 22—23. Tamotama, from tamas + tama Abhidh. vv. 70, 975, I have translated conjecturally, having no other quotations for it. Pāṇātipāta, comp. pāṇārambha in the Rock Inscriptions (Wilson pp. 22, 61). Pesanakāraka, B. & R. preṣaṇakṛt. Māṇava, Abhidh. v. 258, a young man or youth.

6. ALĪNACITTA-J. Vaḍḍhaki or vaḍḍhakī, S. vardhaki or vardhakin, Abhidh. v. 506. Uparisotaṁ, it is very difficult to decide whether this and other similar words are to be considered one or two words. Koṭṭetvā from kuṭ, is always written with two ṭ in Pali; comp. infra p. 34, a. Sajjeti caus. of sajj = S. sṛj. Khandhāvāra, S. skandhāvāra, it is not clear what the meaning of this word is here. Khadira, Abhidh. v. 567 Khayar, Mimosa Catechu, a sort of thorn. Khānuka, see J. R. A. Soc. 1870 p. 13, Abhidh. v. 549. Uddhumāyitvā, comp. Five Jāt. 37. Pubba, Abhidh. vv. 325, 950 = pūya. Phāsuka, Five Jāt. p. 24. Āroga, Five Jāt. 23. Soṇḍa, Abhidh. vv. 365, 938, S. çuṇḍa. Veṭh, S. veṣṭ. Kālasutta I take to mean a black (tarred?) rope; in the sense of black kāla is commonly written kāḷa. Vejja, Abhidh. v. 829, S. vaidya. Passāva, Abhidh. v. 275, S. prasrāva. Naṅguṭṭha, Abhidh. v. 371, seems to correspond to S. lāṅgula, comp. naṅgala = S. lāṅgala. Paripantha is not found in Sanscrit; as the derived words paripanthin and paripanthaka mean „opposer, enemy" I presume it means „obstacle, hindrance"; Jāt. 373: assa manusse sīhādayo vāḷā gaṇhanti, dīghajātikaparipantho hoti, makkhikaparipantho va hoti, sītena kilamitvā bahū (MS. bahu) maranti; Jāt. 524: Nandapaṇḍito pi „mā bhayi, mahārāja" 'ti assāsetvā Kosalassa santikaṁ gantvā „mahārāja, mā bhāyi,

n' atthi te paripantho, tava rajjaṁ tav' eva bhavissati, kevalaṁ Manojaraṁño vasavattī (MS. -tti) hohîti" āha; Jāt. 535: ath' assā etad ahosi: „mayā kakkhaḷo pāpasupino diṭṭho, catunnaṁ vā me puttānaṁ Dhataraṭṭharaṁño vā mama vā paripanthena bhavitabban" ti; Jāt. 513: rājā nesāde pakkosāpetvā pucchi; nesādā „mahārāja, ekaṁ ulūkaṇḍaṁ ekaṁ salikāya aṇḍaṁ ekaṁ sukaṇḍan" ti kathayiṁsu; „kiṁ pana ekasmiṁ kulāvake tiṇṇaṁ sakuṇikānaṁ aṇḍāni hontîti"; „āma, deva, paripanthe (MS. paripante) asati sunikkhittāni na nassantîti"; rājā tussitvā „ime mama puttā bhavissantîti" tāni tīṇi aṇḍāni tayo amacce paṭicchāpetvā „ime mayhaṁ puttā bhavissanti, tumhe sādhukaṁ paṭijaggitvā aṇḍakosato nikkantakāle mama āroceyyāthā" 'ti āha. Cāṭī, „a chatty or earthenware vessel, a jar, waterpot", see Childers' Dict. After siñcāpesuṁ add: Sarīrāni sugaṁdhāni ahesuṁ. Tasmiṁ kāle te nadiṁ otaritvā nahāyiṁsu which I had not noticed that the compositor had overlooked. As for the meaning of the text, it is quite unaccountable that the same thing that is looked upon as a nuisance from which the elephants run away can make them sweet-smelling afterwards and cause them again to go down into the water. Nāvā saṁghāṭa I have translated conjecturally; according to Abhidh. vv. 228, 1134 saṁghāṭa means „a pair; the principal upright timber of a house" which will not suit here; it must be derived from saṁ + ghaṭ in the caus. to join, and therefore I think it means „a raft"; Jāt. 400: bahū nāvāsaṁghāṭe bandhāpetvā vaṇacarakehi desitamaggena uddhasotaṁ agamāsi. Bhaṇe is used as an interjection of about the same sense as bhante; in Mr. Childers' opinion it is the 1 person. Attanop. from bhaṇ and means „I say". Kārāpesi, I do not know whether I am right in taking this in the meaning of verb. simpl., but causative, even in its extended form, seems much of-

tener in Pāli than in Sanscrit to be used in this manner. Posāvanika I have translated conjecturally, I can find no corresponding word in Sanscrit, and have only two more quotations for it, in Jāt. 411 it occurs as an adjective written three times posāvanika, three times posāvaniyaka, and once posāvaniya as also in Jat. 338 (tasmiṁ ca kāle rājakule posāvaniyabyaggho atthi), but its meaning does not appear from the context; comp. posāvana at Dhp. p. 162, 23 and p. 163, 26. Dussa, Abhidh. v. 290, S. dūṣya. Abhisekaṁ datvā I ought to have translated „inaugurated" and not initiated, the elephant is put on a level with the king, and made his comrade (sahāya). Opavayha, Abhidh. v. 366, S. aupavāhya. Upaḍḍha means in Pāli the same as addha or aḍḍha, Abhidh. v. 53, comp. Dasaratha-Jat. 4, 11. Ninnāyakattā, S. nirnāyakatvāt. Osakkati, am I wrong in referring this to S. ava + çak? comp. parisakkati J. R. A. S. 1870 p. 8. Parajihana seems according to the context to mean defeat, but I am quite at a loss to guess the derivation of this word, unless it should be referred to pra + rādh or apa + rādh. Cumbaṭa, Abhidh. v. 458 cumbaṭaka, a piece of cloth rolled up to serve as a stand for a vessel, comp. J. R. A. S. 1870 p. 7. Tvaṁ ñeva = tvaṁ yeva, comp. Kaccāyana par Senart pp 23—24. Avāpuritvā is, Mr. Childers tells me, to be referred to S. ava + ā + vṛ, he compares avāpuraṇa a key, Abhidh. v. 222, and pāpuraṇa. Koñcanāda, has this word anything to do with the demon Krauñca (Benfey's Dict.)? in Abhidh. v. 119 it is written kuñcanāda „the roaring of elephants;" Abhidh. v. 133 koñcā (herons) are said to produce the tone called „majjhima". Koṭṭaka, so all the MSS., comp. koṭṭa in B. & R.s and Benfey's Dict.; at Mahāvaṁsa p. 154, 1 you will find balakoṭṭhaka. Saññā, see note on saññin supra. Paṭisattu, S° pratiçatru, comp. Five Jat. p. 23.

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7. GUṆA-J. Akin to this Jātaka is J. 254. With the introduction comp. Dhp. p. 174. Thaddha, S. stabdha. Sallahuka, Abhidh. v. 710. Kalala, Abhidh. v. 663. Pasuta, Dhp. vv. 166, 181. Mātikā, Abhidh. v. 1097 „a text; a stream"; comp. Burnouf's Introd. pp. 48, 317. Antara, vide supra. Ovijjhitvā from ava + vyadh. Ubbattetvā from ud + vṛt. Gaṇhāhi B, if gaṇhāsi should be right it must be a conjunctive or contraction of gaṇheyyāsi. Pabbatamuddhani ṭhatvā must be referred to sakhiyā „who has remained at the top of the mountain", since it has been placed between amhākaṁ and sakhiyā, and not, as I have done in my translation, to gamissāma. Aññissā has been inflected in accordance with imissā, comp. Kaccāyana par Senart p. 90. Gacchanto-ubho-denti, the construction is here, as will be seen, not quite correct, the subject changing from singular to plural; but perhaps the gerund in Pāli may be used with a nominative as subject, I owe this observation to Mr. Trenckner who adduces a similar passage in Five Jāt. p. 53, 6. Samagga, S. samagra, in Pāli commonly used in the sense of „unanimous", comp. Spiegel's Kw. p. 35, 5 from the bottom, Mahāwaṁsa pp. 3, 7, 42, 7, Dhp. v. 194. Yan = yad, as in Sanscrit used as introduction to a direct sentence. Yenakāmaṁ, comp. yenicchakaṁ Dhp. v. 292. In translating the verse I have followed the former interpretation of the commentator who seems ta take unna as if derived from ud+na and meaning the same as unnata raised, high; but the latter interpretation seems more plausible, although we must then against all the MSS. read unnadantī: the lioness (migī) roaring aloud (unnadantī) bends (paṇāmeti) us according to her caprices (yenakāmaṁ), for such is the nature of the strong. Āma yes, Abhidh. v. 1144. Virajjhitvā from vi+rādh, comp. Five Jat. p. 10, 18; B. & R. translate viradhana „Mislingen".

Dāṭhiṅī fem. of dāṭhin from dāṭhā Abhidhāna v. 261 = dantabhedasmiṁ i. e. a particular kind of teeth. Dāṭhā or dāṭha must be identical with the Sanscritic dāḍhā which in Hemac. by Boehtl. & Rieu p. 106 is rendered by „Augenzahn“ (B. & R. „Fangzahn“) and by Wilson „a large tooth, a tusk“, but by Molesworth (Mahr. Dict.) „a jaw-tooth, a grinder“; this latter translation, however, must be wrong, and I ought to have translated it: „with (large) fangs“. Sammodamāna, see J. R. A. S. 1870 p. 8. Parivaṭṭa, S. parivarta.

8. SUHANU-J. Sabbatthaka I have understood as being derived from sarva + arthaka, but the commentators seem to derive it from the adv. sabbattha = sarvatra, comp. Dhp. p. 254, 17, and the following passage from Papañcasūdanī: sati hi cittaṁ uddhaccapakkhikānaṁ saddhāviriyapaññānaṁ vasena uddhaccapātato kosajjapakkhikena samādhinā kosajjapātato rakkhati, tasma sā lonadhūpanaṁ viya savyañjanesu sabbakammikaamacco viya sabbarājakiccesu sabbattha icchitabbā, tenâha: sati ca pana sabbatthikā vuttā. Mūla, „price; money“, Abhidh. v. 471. Paṭhamaṁ I have combined with agghāpetvā, but it might also be referred to the following sentence. The construction of the whole passage seems not the best. Sīhapañjara, Abhidh. v. 216. Gelañña derived from gilāna = S. glāna. Suhanus, the old nominative has in this instance been retained; it is a well known fact that the poetical style of any language always keeps up the old forms. The second verse I have not punctuated because I am not sure I have understood it rightly. Sahā must be an older form of saha. Pakkhandinā pagabbhena, comp. Dhp. v. 244. Asaṁ = asat. Bhūtaṁ and yathāsabhāvaṁ seem to be used adverbially in the sense of „duly, justly.“

9. MORA-J. Comp. p. 110. Kaṇikāra, Abhidh. v. 570, is sometimes written kaṇṇikāra = S. karṇikāra. Kaṇikāramakulavaṇṇaaṇḍakoso = having an egg-shell of the colour of a Caniyar-bud; that aṇḍakosa means egg-shell may be seen from the passage quoted above at paripantha. Pāsādika, comp. Jāt. 354: bhaddā ti dassanīyā pāsādikā. Brahmamanta, Mr. Childers is of opinion that brahma here simply means excellent or beautiful; comp. the note above. Hari = gold, Abhidh. v. 487; but what is ssavaṇṇa? is it = savaṇṇa (comment. harisamānavaṇṇa) with reduplication of s for the sake of the metre, or how is the double s to be accounted for? Paṭhavippabhāsa in the second half-verse although found in all the MSS. has of course crept into the text by the stupidity of a transcriber. Divasaṁ must be read dīvasaṁ as the metre requires a long syllable. Ajja, Abhidh. v. 1155, S. adya, seems here and in v. a. to be used in a more general sense. Viharemu, an old optative form for later vihareyyāma. Imaṁ etc., sometimes the story itself is as here carried on in a verse, this seems to evidence that the whole tale was originally in a metrical form, and that Gotama in applying old tales for his particular purposes sometimes made alterations in them, comp. Dhp. VII. Paritta, Abhidh. v. 1026 avoiding any danger (Clough: warding off a blow or any danger); Jāt. 436: bhante, pabbajitā nāma osadhaṁ vā parittaṁ vā jānanti, puttakaṁ no nīrogaṁ karoṭhā ti; Jāt. 535:

Ath' osadhehi dibbehi
japaṁ mantapadāni ca
evan taṁ asakkhī saṭṭhum
katvā parittaṁ attano.

According to Burnouf (Introd. p. 611) this word in the sense of small is a contraction of pari + ā + datta, but in the sense

of protection is it not rather to be referred to pra + ric? Esanā for esanāya, quite as in the Vedas. Divā·saṁcaritvā, B has divasaṁ caritvā which may be the true reading as car in the sense of spending the time is, I think, generally used as simplex, see Dhp. Āvajjetvā, comp. Jāt. 533: tasmiṁ khaṇe Sakka-bhavanaṁ uṇhākāraṁ dassesi, Sakko tassa kāraṇaṁ āvajjento taṁ tathā vitakkentaṁ disvā „kaṁkham assa chindissāmîti" etc.; Jāt. 538: tasmiṁ khaṇe Sakko āvajjanto (āvajjento?) paṇḍitaṁ disvā „Mahosadha-buddhaṁkurassa paṁñānubhāvaṁ pākaṭaṁ karissāmîti" cintetvā etc.; this verb seems to mean „to reflect, to see by intuition," but whether it is to be referred to vad or to vṛj I do not know, I suppose to the former. Lomahaṁsa, S. lomaharṣa; comp. Dhp. p. 287. Supina, Abhidh. vv. 176, 956, S. svapna. Oḍḍesi, see J. R. A. S. 1870 p. 13; comp. Bengal yoṭ. Me nissāya, have not these words been transposed by a mistake of the copyist instead of nissāya me? Likhāpetvā, comp. Dasaratha-Jāt. p. 24. Accharā, see Dasaratha-Jāt. p. 22. Vassati from vāç. Visabhāga means, as Mr. Trenckner has informed me, dissimilar, differing from, the opposite of sabhâga. Svāhaṁ = so aham. The passage mayi marante - - - na marissantîti could seem to be an unnecessary interrogation as it has been said previously that it is by eating his flesh that they will become immortal, but perhaps the meaning is only to indicate that the real reason why they become immortal is that they eat the flesh of a golden-coloured peacock. I ought to have written kinti in two words, for I see now from B. & R. that iti in Sanscrit is in the same manner used superfluously in combination with kiṁ; Jāt. 126: „atha kasmā āgato sîti", „tumhākaṁ rakkhaṇatthāya" 'ti, „kin ti katvā amhe rakkhissasîti". Nissanda, S. nisyanda. Sakkhin, S. sākṣin. There are no

grounds for interpreting the single words of this tale buddhistically, nearly all the tales of the Jātaka-book are old folklore in common for all India without regard to religion, and many of them treat evidently of pre-buddhistic brāhmanical affairs and have been made buddhistic in their application only.

10. VINĪLAKA-J. In the commentary on Suttanipāta I find: vaṇṇaparibhedena vinīlako. Abhiṇhaṁ, Abhidh. v. 1137, S. abhīxṇaṁ. Anvāya, gerund of anu + i used as a preposition. Sāsaṁkha i. e. sa + āçaṅkha. Sappaṭibhaya, paṭibhaya horror, Abhidh. v. 167, S. pratibhaya. Saññā, S. saṁjñā, cfr. supra; Clough's Pāli Gr. p. 37. Daṇḍaka, comp. Dhp. p. 419, 4 and Five Jāt. 17, 8. Pāyiṁsu, the aorist of pra + yā. Sindhava is given in Abhidh. v. 368 as a general name for a horse, but must, I think, also in Pāli be understood about horses originating from Sindhu, S. saindhava. Tavaṁ et mamaṁ are genitives; in Kaccāyana par Senart p. 67, and in Clough's Pāli Gr. p. 61 mamaṁ is found but not tavaṁ. Āṇāpesi, causative of ā + ñā (S. jñā), comp. āṇā, an order or command, Abidh. v. 354; I ought perhaps to have kept the Singhalese reading ānāpesi, causative of ā + nī.

IV, 4, 4. RĀJOVĀDA-JĀTAKA.

„Gavañ ce taramānānan“ ti. Idaṁ Satthā Jetavane viharanto rājovādaṁ ārabbha kathesi. Vatthuṁ Tesakuṇajātake vitthārato[a] āvibhavissati[b]. Idha pana Satthā „mahārāja, porāṇakarājano[c] pi paṇḍitānaṁ kathaṁ sutva dhammena rajjaṁ kāretvā[d] saggapadaṁ[e] pūrayamānā gamiṁsū[f]“ 'ti[g] vatvā raññō[h] yācito atītaṁ āhari:

Atīte Bārāṇasiyaṁ Brahmadatte rajjaṁ kārente Bodhisatto brāhmaṇakule nibbattitvā vayappatto sikkhitasabbasippo isipabbajjaṁ pabbajitvā abhiññā[i] ca[j] samāpattiyo ca nibbattetvā ramaṇīye[k] Himavantapadese[l] vanamūlaphalāhāro[m] vihāsi. Tadā rājā aguṇapariyesako[n] hutvā „atthi nu kho me[o] koci aguṇaṁ kathento“ ti pariyesanto antojane ca bahijane ca antonagare ca bahinagare ca kañci attano avaṇṇavādiṁ[p] adisvā „janapade kathan“ ti aññātakavesena[q] janapadaṁ cari.

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[a] B omits vitthārato. [b] B āvī-. [c] C porānaka-. [d] B kārento. [e] C sasaggapadaṁ, B saggapūraṁ. [f] C gaminsū, B gamisu. [g] B taṁ. [h] C raṁño. [i] C abhiṁñā. [j] B omits ca, C nibbattitvā, B nippattitvā. [k] C ramanīye, B yamuniye. [l] B -ppadese. [m] B -phalaphalahāro. [n] C -yesake, B aguṇaṁ-. [o] C omits me. [p] C avannavādiṁ, B aguṇavādi. [q] C aṁñañataravesena.

Tatrâpi avaṇṇavādiṁ[r] apassanto attano guṇakatham[s] eva[t] sutvā „Himavantapadese[l] kiṁ[u] nu kho kathentîti[v]“ araññaṁ pavisitvā vicaranto[x] Bodhisattassa assamaṁ patvā taṁ abhivādetvā[y] katapaṭisanthāro[z] ekamantaṁ nisīdi. Tadā Bodhisatto araññato[æ] paripakkāni nigrodhapattāni[ø] āharitvā bhuñjati[a]. Tāni honti madhurāni ojavantāni sakkharacuṇṇasadisāni[b]. So rājānam[c] pi āmantetvā „idaṁ[d], mahāpuñña, nigrodhapattaṁ[e] khāditvā pānîyaṁ[f] pivā[g]“ 'ti āha. Rājā tathā katvā Bodhisattaṁ pucchi: „kiṁ[h] nu kho, bhante[i], idaṁ[d] nigrodhapattaṁ[j] ativiya madhuran“ ti. „Mahāpuñña, nūna[k] rājā dhammena samena rajjaṁ kāreti[l], tena taṁ madhuran[m]“ ti. „Raññō[n] adhammikakāle amadhuran[o] nu kho, bhante[p], hotîti[q].“ „Āma, mahāpuñña[r], rājusu adhammikesu telamadhuphāṇitādīni[s] pi vanamūlaphalāphalāni[t] api[u] amadhurāni honti nirojani, na kevalaṁ etani, sakalam[v] pi raṭṭhaṁ nirojaṁ[x] hoti kasaṭaṁ[y], tesu pana dhammikesu sabbāni[z] tāni[æ] pi[ø] madhurāni honti ojavantāni, sakalaṁ pi raṭṭhaṁ[a] ojavantaṁ eva[b] hotiti“. Rājā „evaṁ bhavissati,

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[r] C avannavādiṁ, B avaṇṇapādi. [s] B guṇaṁ. [t] B meva. [u] C omits kiṁ. [v] C kathanti. [x] C caranto. [y] B abhivāditvā. [z] C kathaphaṭisattāro, B katapaṭisundharo. [æ] C araṁñato. [ø] B nigrodhaphalāni. [a] B paribhuñcati. [b] C sakkaracunaṇa-, B sakkāra-. [c] B rājānaṁ. [d] B imaṁ. [e] C mahāpuṁña-, B -nigrodhapakkalaṁ. [f] B pāṇiyaṁ. [g] C piva. [h] B kiṁ. [i] B omits bhante. [j] B -pakkaṁ. [k] B nu. [l] B kāresi. [m] C madhuraṁ. [o] B amadhuraṁ. [p] B anto. [q] C hohiti. [r] C -puṁña. [s] C -pānîtā-, B telamuphā-. [t] B vamūlaphalani. [u] B omits api. [v] B sakalaṁ. [x] B nirodhaṁ. [y] B omits kasaṭaṁ. [z] C omits sabbāni, B sappāni. [æ] C tāna. [ø] B omits pi. [a] C omits ojantāni - - - raṭṭhaṁ, B raṭhaṁ. [b] B ojavantaṁmeva.

bhante“ ti attano rājabhāvaṁ ajānāpetvā va Bodhisattaṁ vanditvā Bārāṇasiṁ[c] gantvā[d] „tāpasassa[e] vacanaṁ vīmaṁsissāmîti[f]“ adhammena[g] rajjaṁ kāretvā „idāni jānissāmîti“ kiñci kālaṁ vītināmetvā puna tattha gantvā[d] vanditvā[h] ekamantaṁ nisīdi. Bodhisatto pi 'ssa tath' eva vatvā nigrodhapattaṁ[i] adāsi. Taṁ tassa[j] tittarasaṁ[k] ahosi. Atha naṁ[l] „nīrasan[m]“ ti saha khelena chaḍḍetvā[n] „tittikaṁ[o], bhante“ ti āha. Bodhisatto „mahāpuññā[p], nūna rājā adhammiko bhavissati[q], rājūnaṁ[r] hi adhammikakāle araññe[s] phalāphale[t] ādiṁ katvā[u] sabbaṁ nīrasaṁ[v] nirojaṁ hotîti[w]“ vatva[y] imā gāthā abhāsi:

1. „Gavan ce taramānānaṁ
jimhaṁ[z] gacchati[æ] puṅgavo[ø]
sābbā tā jimhaṁ gacchanti[a]
nette[b] jimhagate sati.

2. Evam eva manussesu
yo hoti seṭṭhasammato
so ce adhammañ[c] carati
pag eva itarā pajā,
sabbaṁ raṭṭhaṁ[d] dukhaṁ[e] seti
rājā ce hoti adhammiko.

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[c] B bārāṇasī, C bārānasiṁ. [d] B gaṁtvā. [e] B tāpassassa. [f] B vimaṁsessāmi. [g] B dhammena. [h] B omits vanditva. [i] B -pakkaṁ. [j] B vasa. [k] B tittikarasaṁ. [l] B so amadhūraṁ. [m] B nirasan. [n] B chaṭetvā. [o] B titthikaṁ. [p] C -puṁña. [q] B bhavissatîti. [r] C rājūnam. [s] C araṁñe. [t] B phalāphalaṁ. [u] B ādikatvā. [v] B amadhūraṁ. [w] B niromajajatanti. [y] B omits vatva. [z] B jamhi. [æ] B gacchanti. [ø] C puṁgavo. [a] C gacchati. [b] B netthe. [c] B adhammaṁ. [d] B raṭha. [e] C dukaṁ, B dukkhaṁ.

3. Gavañ ce taramānānaṁ (Comp. Kaccāyana
ujuṁ[f] gacchati puṅgavo[g] par Senart I, 46.)
sabbā tā[h] ujuṁ gacchanti[i]
nette ujugate[j] sati.

4. Evam eva manussesu
yo hoti seṭṭhasammato
so ce va[k] dhammaṁ carati
pag eva itarā pajā,
sabbaṁ raṭṭhaṁ[l] sukhaṁ seti
rāja ce hoti dhammiko[m] ti.

Tattha gavan ti guṇṇaṁ[n], taramānānan ti nadiṁ[o] uttarantīnaṁ, jimhan[p] ti jimhaṁ[q] kuṭilaṁ[r], nette ti nayake gahetvā gacchante gavajeṭṭhake[s] usabhe[t], pag eva itarā pajā ti itare sattā[u] puretaraṁ eva adhammaṁ carantîti attho, dukhaṁ[v] setîti na kevalam eva[x] catūsu[y] pi[z] iriyāpathesu dukkham eva vindati, adhammiko ti yadi rājā chandādiagatigamanavasena[a] adhammiko hoti, sukhaṁ setîti sace rājā agatigamanaṁ pahāya dhammiko hoti sabbaṁ raṭṭhaṁ catusu[b] iriyāpathesu sukhappattaṁ[c] eva hotîti. Rājā Bodhisattassa dhammaṁ sutvā attano rājabhāvaṁ jānāpetvā „bhante, pubbe nigrodhapattaṁ[b] aham eva madhuraṁ katvā tittakaṁ[c]

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[f] B uju. [g] C puṁgavo. [h] C tā, B gāvī. [i] B yanti. [j] B ujuṁgathe. [k] C omits va. [l] B sapparaṭha. [m] B guṇaṁ. [n] B nadī, C nadīnaṁ. [o] B otarantānaṁ. [p] B jamhan. [q] B omits jimhaṁ. [r] B tutilaṁ. [s] B gavajeṭhako. [t] B usabho puṅgavo. [u] C satta. [v] B dukkhaṁ. [x] C kevalaṁ seti. [y] C catusu. [z] B omits pi. [a] C -agativasena. [b] so both MSS. [c] B sukhaṁ. [b] B -pakkaṁ. [c] B tittikaṁ.

akāsiṁ, idāni pana[d] madhuraṁ karissāmîti“ Bodhisattaṁ vanditvā gantvā[e] dhammena rajjaṁ kārento sabbaṁ[f] paṭipākatikaṁ[g] akāsi.

Satthā imaṁ desanaṁ[h] āharitvā jātakaṁ samodhānesi: „Tadā rājā Ānando ahosi, tāpaso pana aham evā“ 'ti. Rājovāda-jātakaṁ[i].

XIV, 49, 8. MAHĀMORA-JĀTAKA.

„Sace hi ty-āhaṁ dhanahetu gahito“ ti. Idaṁ Satthā Jetavane viharanto ekaṁ ukkaṇṭhitabhikkhuṁ ārabbha kathesi. Taṁ[a] hi bhikkhuṁ Satthā „saccaṁ kira tvaṁ ukkaṇṭhito“ ti pucchitvā „saccaṁ, bhante“ ti vutte „bhikkhu, ayaṁ nandirāgo tādisaṁ kiṁ nāma nâloḷissati, na hi Sineruppāṭanakavāto sāmante purāṇapaṇṇassa lajjati, pubbe sattavassasatāni antokilesasamudācāraṁ vāretvā viharante visuddhasatte p'esa āloḷesi yevā“ 'ti vatvā atītaṁ āhari:

Atīte Bārāṇasiyaṁ Brahmadatte rajjaṁ kārente Bodhisatto paccantapadese morasakuṇiyā kucchismiṁ paṭisandhiṁ aggahesi. Gabbhe paripākagate mātā gocarabhūmiyaṁ aṇḍaṁ pātetvā pakkāmi, aṇḍañ ca nāma mātu ārogabhāve sati aññasmiṁ dīghajātikādiparipanthe avijjamāne na nassati. Tasmā taṁ aṇḍaṁ kaṇikāramakulaṁ viya suvaṇṇavaṇṇaṁ hutvā parinatakāle attano dhammatāya bhijji. Suvaṇṇavaṇṇo moracchāyo nikkhami. Tassa dve akkhīni jiñjukaphalasadisāni, tuṇḍaṁ[b] pavāḷavaṇṇaṁ, tisso rattarājiyo[c] gīvaṁ parikkhipitvā

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[d] B omits pana. [e] B omits gantvā. [f] B omits sabbaṁ.
[g] B -pakatikaṁ. [h] B dhammadesanaṁ. [i] B adds catutthaṁ.
[a] MS. taṇ. [b] MS. tuṇḍa. [c] MS. -rājiyā.

piṭṭhimajjhena agamaṁsu. So vayappatto bhaṇḍasakaṭamattasarīro abhirūpo ahosi. Taṁ sabbe nīlamorā sannipatitvā rājānaṁ katvā parivārayiṁsu. So ekadivasaṁ udakasoṇḍiyaṁ pānīyaṁ pivanto attano rūpasampattiṁ disvā cintesi: „ahaṁ sabbamorehi atirekarūpasobho, sac' āhaṁ imehi saddhiṁ manussapathe vasissāmi paripantho me uppajjissati, Himavantaṁ gantvā ekako va phāsukaṭṭhāne vasissāmîti" so rattibhāge moresu patisallīnesu kañci ajānāpetvā Himavantaṁ pavisitvā (pāvisi?) tisso pabbatarājiyo atikkamma catutthāya ekasmiṁ araññe padumasañchanno mahājātassaro. Tassâvidūre ekaṁ pabbataṁ nissāya ṭhito mahānigrodharukkho atthi. Tassa sākhāya nilīyi[d]. Tassa pana pabbatassa vemajjhe[e] manāpā guhā atthi. So tattha vasitukāmo hutvā tassā pamukhe pabbatatale nilīyi. Taṁ pana ṭhānaṁ n' eva heṭṭhābhāgena abhiruhituṁ[f] na upari bhāgena otarituṁ sakkā, pakkhibiḷāladīghajātikamanussabhayehi[g] vimuttaṁ. So „idaṁ me phāsukaṭṭhānan" ti divasaṁ tatth' eva vasitvā punadivase pabbataguhato uṭṭhāya pabbatamatthake puratthābhimukho nisinno udentaṁ[h] suriyamaṇḍalaṁ disvā attano divārakkhāvaraṇatthāya „udet' ayaṁ cakkhumā ekarājā" ti parittaṁ katvā gocarabhūmiṁ otaritvā gocaraṁ gahetvā sāyaṁ āgantvā pabbatamatthake pacchābhimukho nisinno atthamentaṁ[i] suriyamaṇḍalaṁ disvā rattirakkhāvaraṇatthāya „apet' ayaṁ cakkhumā ekarājā" ti parittaṁ katvā eten' upāyena vasati. Atha naṁ ekadivasaṁ eko luddaputto araññe vicaranto pabbatamatthake nisinnaṁ disvā attano nivesanaṁ āgantvā maraṇakāle puttaṁ āha: „tāta catutthāya pabbatarājiyā araññe suvaṇṇavaṇṇo moro atthi, sace rājā pucchati ācikkheyyāsîti". Ath' ekasmiṁ divase Bārāṇasiraññō Khemā nāma aggamahesī paccūsakāle supinaṁ passi.

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[d] MS. nīlīyi. [e] MS. memajjhe. [f] MS. abhirūhituṁ. [g] MS. pakkhibiḷalādīgha-. [h] MS. udennaṁ. [i] MS. attamentaṁ.

Evarūpo supino ahosi: suvaṇṇavaṇṇo moro atthadhammaṁ[j] desesi, sā sādhukāraṁ datvā dhammaṁ suṇāti, moro dhammaṁ desetvā uṭṭhāya pakkāmi. Sā „morarājā gacchati, gaṇhatha nan“ ti vadantī[k] pabujjhi, pabujjhitvā pana supinabhāvaṁ ñatvā „'supino' ti vutte rājā na[l] ādaraṁ karissati, 'dohaḷo me' ti vutte karissatîti“ cintetvā dohaḷinī[m] hutvā nipajji. Atha naṁ rājā upasaṁkamitvā pucchi: „bhadde, kin te aphāsukan“ ti. „Dohaḷo me uppanno“ ti. „Kiṁ icchasi, bhadde“ ti. „Suvaṇṇavaṇṇassa morassa dhammaṁ sotuṁ, devā“ 'ti. „Bhadde, kuto tādisaṁ mor ṁ lacchāmā“ 'ti. „Deva, sace na labhāmi jîvitaṁ me n'atthîti.“ „Bhadde, mā cintayi, sace katthaci atthi labhissasîti[n]“ rājā naṁ assāsetvā gantvā rājāsane nisinno amacce pucchi: „ambho, devī suvaṇṇavaṇṇassa morassa dhammaṁ sotukāmā, morā nāma suvaṇṇavaṇṇā hontîti.“. „Brāhmaṇā jānissanti, devā“ 'ti. Rājā brāhmaṇe pucchi. Brāhmaṇā evam āhaṁsu: „mahārāja, 'jalajesu macchā[o] kacchapā kakkaṭakā thalajesu migā haṁsā morā tittirā, ete tiracchānagatā manussā ca suvaṇṇavaṇṇā hontîti' amhākaṁ lakkhaṇamantesu āgatan“ ti. Rājā attano vijite luddaputte sannipātāpetvā „suvaṇṇavaṇṇo moro vo diṭṭhapubbo“ ti pucchi. Sesā „na diṭṭhapubbo“ ti āhaṁsu, yassa pana pitarā ācikkhitaṁ so āha: „mayâpi na diṭṭhapubbo, pitā ca pana me 'asukaṭṭhāne nāma suvaṇṇavaṇṇo moro atthîti' kathesîti“. Atha naṁ rājā „samma, mayhañ ca deviyā ca jîvitaṁ dinnaṁ bhavissati, gantvā taṁ bandhitvā ānehîti“ bahum dhanaṁ datvā uyyojesi. So puttadārassa dhanaṁ datvā tattha gantvā mahāsattaṁ disvā pāse oḍḍetvā „ajja[p] bajjhissati, ajja bajjhissatîti“ abandhitvā va mato. Devī „patthanaṁ[q] alabhin“ ti matā. Rājā „tam me moraṁ nissāya

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[j] MS. atthisādhammaṁ? [k] MS. vadanti. [l] MS. naṁ. [m] MS. dohaḷīni. [n] MS. labhissatîti. [o] MS. maccha. [p] MS. a. [q] MS. pattanaṁ.

piyabhariyā matā“ ti kujjhitvā veravasiko hutvā „Himavante catutthāya pabbatarājiyā suvaṇṇavaṇṇo moro carati, tassa maṁsaṁ khāditvā ajarāmarā hontîti“ suvaṇṇapaṭṭe likhāpetvā paṭṭaṁ sāramañjūsāyaṁ ṭhapetvā kālam akāsi. Ath' aṁño rājā ahosi. So paṭṭe akkharāni disvā „ajarāmaro bhavissāmîti“ tassa gahaṇatthāya[r] ekaṁ luddaṁ pesesi. So pi „tatth' eva mato. Evaṁ cha rājaparivaṭṭā gatā (add: cha) ca luddaputtā Himavante eva matā. Sattamena pana raṁñā pesito sattamo luddo „ajja ajj' evā“ ti sattasaṁvaccharāni bandhituṁ asakkonto cintesi: „kin nu kho imassa morarājassa pāde pāsassa asaṁcaraṇakāraṇan“ ti. Atha naṁ pariganhanto sāyaṁ pāṇaṁparittaṁ karontaṁ disvā „imasmiṁ ṭhāne aṁño moro n' atthi, iminā brahmacārinā bhavitabbaṁ, brahmacāriyānubhāvena c'eva parittānubhāvena c' assa pādo pāse na bajjhatîti“ nayato pariggahetvā paccantajanapadaṁ gantvā ekaṁ moriṁ bandhitvā yathā sā accharāya pahaṭāya vassati pāṇimhi[s] pahaṭe naccati evaṁ sikkhāpetvā ādāya gantvā Bodhisattassa parittakaraṇato puretaram eva pāsaṁ oḍḍetvā accharaṁ paharitvā moriṁ[t] vassāpesi. Moro tassâ saddaṁ suṇi. Tāvad' ev' assa sattavassasatāni sannisinnakileso phaṇaṁ katvā pahaṭāsîviso[u] viya uṭṭhahi. So kilesāturo[v] hutvā parittaṁ kātuṁ asakkuṇitvā vegena tassā santikaṁ gantvā pāde pāsaṁ pavesento yeva ākāsā otari. Sattavassasatāni asaṁcaraṇapāso taṁ khaṇaṁ yeva saṁcaritvā pādaṁ bandhi. Atha naṁ luddaputto laṭṭhiagge olambantaṁ disvā cintesi: „imaṁ morarājānaṁ cha luddā bandhituṁ na sakkhiṁsu, aham pi sattavassāni nâsakkhiṁ, ajja pan' esa imaṁ moriṁ nissāya kilesāturo hutvā parittaṁ kātuṁ asakkuṇitvā āgamma pāse baddho heṭṭhāsîsako[x] olambati, evarūpo[y] me sīlavā kilamito, evarūpaṁ aṁñassa paṇṇakāratthāya netuṁ

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[r] MS. gahana-. [s] MS. pānimhi. [t] MS. mori. [u] MS. -siviso.
[v] MS. kilesoturo. [x] MS. -sisako. [y] MS. -varūpe.

ayuttaṁ, kim me raṁñā dinnena sakkārena, vissajjessāmi nan" ti. Puna cintesi: „ayaṁ nāgabalo thāmasampanno mayi upasaṁkamante[z] 'esa maṁ māretuṁ āgacchatîti' maraṇabhayatajjito hutvā phandamāno[æ] pādaṁ vā pakkhaṁ vā bhindeyya, anupagantvā va naṁ paṭicchanno ṭhatvā khurappen' assa pāsaṁ chindissāmi, tato sayam eva yathāruciyā gamissatîti" so paticchanno ṭhatvā dhanuṁ āropetvā khurappam sandahitvā kacci (acchi?). Moro pi „ayaṁ luddo maṁ kilesāturam katvā baddhabhāvaṁ me ñatvā na nirussukko acchissati, kahaṁ nu kho so" ti cintetvā ito c' ito ca oloketvā dhanuṁ āropetvā ṭhitaṁ disvā „maṁ māretvā ādāya gantukāmo bhavissatîti" maṁñamāno maraṇabhayatajjito hutvā jîvitaṁ yācanto paṭhamaṁ gāthaṁ āha:

1. „Sace hi ty-āhaṁ dhanahetu gahito
mā maṁ vadhî, jîvagāhaṁ gahetvā
raṁño ca (va?) maṁ, samma, upanti nehi,
maṁñe: dhanaṁ lacchasi napparûpan" ti.

Tattha sace hi tyāhan ti sace hi te ahaṁ, upanti nehîti upantikaṁ[ø] nehi, lacchasi nappa̍rūpan ti lacchasi anapparūpaṁ. Taṁ sutvā luddaputto cintesi: „morarājā 'ayaṁ maṁ vijjhitukāya (-kāmatāya?) khurappaṁ sandahîti' maṁneti, assāsessāmi nan" ti so assāsento dutiyaṁ gātham āha:

2. „Na me ayaṁ tuyha vadhāya ajja
samāhito cāpavare khurappo,
pāsañ ca ty-āhaṁ adhipātayissaṁ,
yathāsukhaṁ gacchatu morarājā" 'ti.

Tattha adhipātayissan ti chindayissaṁ. Tato moro dve gāthā abhāsi[a]:

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[z] MS. upasaṁkamanto. [æ] MS. phandāmāno. [ø] MS. upantikiṁ. [a] MS. has corrected abhāsi to bhāsi.

3. „Yaṁ sattavassāni mamânubandhiṁ
rattiṁdivaṁ khuppipāsaṁ sahanto,
atha kissa maṁ pāsavasūpanītaṁ
pamuttaṁ me icchasi bandhanasmā.

4. Pāṇātipātā virato nu s' ajja,
abhayan nu te sabbabhūtesu dinnaṁ,
yaṁ maṁ tuvaṁ pāsavasūpanītaṁ
pamuttaṁ va icchasi bandhanasmā" ti.

Tattha y a n ti yasmā maṁ ettakaṁ kālaṁ tvaṁ anubandhiṁ tasmā tvaṁ pucchāmi: atha kissa maṁ pāsavasaṁ upanītaṁ bandhanasmā pamocetuṁ icchasîti attho, v i r a t o n u s a j j ā 'ti virato nu si ajja, s a b b a b h ū t e s u sabbasattānaṁ; itoparaṁ:

5. „Pāṇātipātā viratassa brūhi
abhayañ ca yo sabbabhūtesu deti,
pucchāmi taṁ, morarāj', etam atthaṁ,
ito c' ito kiṁ labhate sukhaṁ so".

6. „Pāṇātipātā viratassa brūmi
abhayañ ca yo sabbabhūtesu deti,
diṭṭhe va dhamme labhate pasaṁsaṁ
saggañ ca so yāti sarīrabhedā."

7. „'Na santi devā', icc-āhu eke,
'idh' eva jīvo vibhavaṁ upeti,
tathā phalaṁ sukatadukkatānaṁ',
dattupaṁñattañ ca vadanti dānaṁ;
tesaṁ vaco arahataṁ saddhāno
tasmā ahaṁ sakuṇe[b] bādhayāmîti."

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[b] MS. sakuṇo.

Imā uttānasambandhā gāthā pāḷinayen' eva veditabbā. Tattha iccāhu eke ti ekacce samaṇabrāhmaṇā evaṁ kathenti, tesaṁ vaco arahataṁ saddhāno ti tassa kira kulūpakā ucchedavādino naggasamaṇakā te taṁ paccekabodhiñāṇassa[c] upanissayasampannaṁ pi santaṁ ucchedavādaṁ gaṇhāpesuṁ, so tesaṁ saṁsaggena „kusalākusalam n' atthîti" gahetvā sakuṇe māreti, evaṁ mahāsāvajjā esā asappurisass' eva[d] nāma[e], te yeva câyaṁ 'arahanto' ti maññamāno evam āha[f]. Taṁ sutvā mahāsatto „tayāva (taṁ yāva?) paralokassa atthibhāvaṁ kathāpessāmîti" pāsalaṭṭhiyaṁ adhosiro olambamano va

8. „Cando ca suriyo ca ubho sudassanā
gacchanti obhāsayam antalikkhe,
imassa lokassa parassa vā te?
kathaṁ[g] nu te āhu manussaloke" ti

gātham āha. Tattha[h] imassā 'ti kin nu te imassa lokassa santakā udāhu paralokassā 'ti bhummatthevāsami (?) vacanaṁ, kathan nu te ti tesu vimānesu Canda-Suriya-devaputte kathan nu kathenti, kiṁ atthîti udāhu n' atthîti kiṁ vā devā ti udāhu manussā ti vā. Luddaputto gātham āha:

9. ‚Cando ca suriyo ca ubho sudassanā
gacchanti obhāsayam antalikkhe,
parassa lokassa na te imassa,
'devā' ti te āhu manussaloke" (add: ti).

Atha naṁ mahāsatto āha:

10. „Etth' eva te nihatā hīnavādā
ahetukā ye na vadanti kammaṁ,
tathā phalaṁ sukatadukkatānaṁ,
dattupaññattaṁ ye ca vadanti dānan" ti.

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[c] MS. -nānassa. [d] MS. asappurisaseva. [e] MS. nānāma.
[f] MS. evāmāha. [g] MS. kataṁ. [h] MS. tassa.

Tattha ettheva[i] te nihatā ti sace candusuriyā devaloke ṭhitā nā' manussaloke sace va te devā na manussā etth' eva etthake vyākaraṇe te tava kulūpakā hīnavādā nihatā honti, ahetukā ti visuddhiya vā saṁkilesassa vā hetubhūtakammaṁ n' atthîti evaṁvādā, dattupaṁñattan ti ye ca dānaṁ lālakehi paṁñattan ti vadaṁti. So mahāsatte kathente kathente sallakkhetvā gāthadvayaṁ āha:

11. „Addhā hi saccaṁ vacanaṁ tav' etaṁ,
kathaṁ[j] hi dānaṁ aphalaṁ vadeyya,
tathā phalaṁ sukatadukkatānaṁ,
dattupaṁñattan ti ca[k] kathaṁ bhaveyya.

12. Kathaṁkaro kintikaro kiṁ ācaraṁ
kiṁ sevamāno kena tapoguṇena,
akkhāhi me, morarāj', etam atthaṁ,
yathā ahaṁ no nirayaṁ pateyyan" ti.

Tattha dattupaṁñattaṁ cā[l] 'ti dānaṁ ca[m] dattupaṁñattaṁ nāma kathaṁ bhave kathaṁ bhaveyyā ti attho, kathaṁkaro ti kataraṁ kammaṁ karonto ahaṁ nirayaṁ na gaccheyyaṁ, itarāni[n] tass' evame (evam eva?) vacanāni. Taṁ sutvā mahāsatto „svāhaṁ (saç' āhaṁ?) imaṁ pañhaṁ kathessāmi manussaloko tuccho viya kato bhavissati, tatth' ev' assa dhammikānaṁ samaṇabrāhmaṇānaṁ atthibhāvaṁ kathessāmîti" cintetva dve gāthā abhāsi:

13. Ye keci atthi samaṇā pathavyā
kāsāvavatthā anagāriyā te,
pāto va piṇḍāya caranti kāle,
vikālacariyāviratā hi santo.

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[i] MS. etteva. [j] MS. katan. [k] MS. tiñca. [l] MS. dattuṁpaṁñattaṁ vā. [m] MS. ña. [n] MS. itarāti.

14. Te tattha kālen' upasaṁkamitvā
pucchesi sante manaso pi yaṁ siyā,
te te pavakkhanti yathā pajānaṁ
imassa lokassa parassa c' atthan" ti.

Tattha santo ti santapāpā paṇḍitā paccekabuddhā[o], yathā pajānan ti te tuyhaṁ attano jānaniyāmena (?) vakkhanti kaṁkhaṁ te chinditvā kathessanti, parassa catthan[p] ti iminā nāma kammena manussaloke nibbattanti iminā devaloke iminā nirayādīsū 'ti, evam imassa ca parassa ca lokassa atthaṁ ācikkhissanti, te pucchā 'ti. Evañ ca pana vatvā nirayabhayena tajjesi. So pana pūritapāramī paccekabodhisatto suriyarasmisamphassaṁ oloketvā ṭhitaṁ parinatapadumaṁ viya paripākagatañāno vicarati. So tassa dhammakathaṁ suṇanto[q] ṭhitapaden' eva ṭhito saṁkhāre pariggaṇhitvā tilakkhaṇaṁ sammasanto paccekabodhiñānaṁ paṭivijjhi, tassa paṭivedho ca mahāsattassa pāsato mokkho ca ekakkhaṇe yeva ahosi. Paccekabuddho sabbakilese padāletvā bhavapariyante ṭhito udānaṁ udānento:

15. „Tacaṁ va jiṇṇaṁ[r] urago purāṇaṁ
paṇḍūpalāsaṁ harito dumo va
esa-ppahīno mama luddabhāvo,
pajahām' ahaṁ luddakabhāvam ajjā" 'ti

gātham āha. Tass' attho yathā jiṇṇaṁ purāṇaṁ[s] tacaṁ urago jahāti yathā ca harito sampajjamano nīlapanto (-patto?) dumo katthaci katthaci ṭhitaṁ paṇḍūpalāsaṁ jahāti[t] evam aham pi ajja luddabhāvaṁ dāruṇabhāvaṁ pajahitvā ṭhito, so dāni esa pahīno mama luddabhāvo, sādhu vata pajahāmahaṁ luddakabhāvam ajjā 'ti, pajahāmahan ti pajahiṁ ahan

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[o] MS. -buddha. [p] MS. vatthan. [q] MS. sunanto. [r] MS. jinnaṁ. [s] MS. purāṇa. [t] MS. jahati.

ti attho. So imaṁ udānaṁ udānetvā „ahaṁ tāva sabbakilesabandhanehi mutto, nivesane[u] pana bandhitvā me ṭhapitā bahusakuṇā atthi, te kathaṁ mocessāmîti“ cintetvā mahāsattaṁ pucchi: „morarāja, nivesane me bahusakuṇā baddhā atthi, te kathaṁ mocessāmā“ 'ti. Paccekabuddhato pi sabbaṁñūbodhisattānaṁ ñeva upāyapariggahañāṇaṁ mahantataraṁ hoti, tena taṁ āha: „yaṁ vo maggena kilese khaṇḍetvā paccekabodhiñāṇaṁ paṭividdhaṁ taṁ ārabbha saccakiriyaṁ karotha, sakala-Jambūdîpe bandhanagatasatto nāma na bhavissatîti“. So Bodhisattena dinnanayadvāre ṭhatvā saccakiriyaṁ karonto:

16. „Ye câpi me sakuṇā atthi[v] baddhā
satāni nekāni nivesanasmiṁ[w]
tesam p' ahaṁ jîvitaṁ ajja dammi
mokkhañ ca ne patto[x] sakaṁ niketan“ ti

gātham āha. Tattha mokkhañ ca ne patto ti sv-āhaṁ mokkhaṁ patto paccekabodhiñāṇaṁ paṭivijjhitvā ṭhito te sante jîvitadānena anukampāmi, etena saccena sakaṁ niketan ti sabbe pi te sattā attano vasanaṭṭhānaṁ gacchantū 'ti vadati. Ath' assa saccakiriyāya makālaceva (?) sabbe bandhanā muccitvā tuṭṭharāvaṁ ravantā sakaṭṭhānam eva gamiṁsu. Tasmiṁ pana khaṇe tesaṁ tesaṁ gehesu biḷāle ādiṁ katvā sakala-Jambudîpe bandhanagato satto nāma nâhosi. Paccekabuddho hatthaṁ ukkhipitvā sîsaṁ parāmasi. Tāvad eva gihilingaṁ antaradhāyi, pabbajitaliṅgaṁ pātur ahosi. So saṭṭhivassathero viya ākappasampanno aṭṭhaparikkhāradharo hutvā „tvaṁ me mahatî[y] patiṭṭhā ahosîti“ morarājassa añjalim paggayha padakkhiṇaṁ[z] katvā ākâse uppatitvā Nandamūlakapabbhāraṁ agamāsi. Morarājâpi laṭṭhiaggato uppatitvā gocaraṁ gahetvā

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[u] MS. nicesane. [v] MS. attha. [w] MS. vesanasmiṁ. [x] MS. panto. [y] MS. mahati. [z] MS. padakkhinaṁ.

attano vasanaṭṭhānam eva gato. Idāni luddassa sattavassāni pāsahatthassa caritvâpi morarājānaṁ nissāya dukkhā muttabhāvaṁ pakāsento Satthā osānagātham āha:

17. Luddo carī pāsahattho araṁñe
bādhetuṁ morādhipatiṁ yasassiṁ,
bandhitva morādhipatiṁ yasassiṁ
dukkhā pamuñci yathā ahaṁ pamutto ti.

Tattha bādhetun ti bādhetuṁ, ayam eva vā pāṭho, (?) bandhitvā ti tassa dhammakathaṁ sutvā paṭiladdhasaṁvego hutvā ti attho, yathā ahan ti yathā ahaṁ sayambhuñāṇena mutto evam eva so pi mutto ti.

Satthā imaṁ desanaṁ āharitvā saccāni pakāsetvā jātakaṁ samodhānesi (saccapariyosāne ukkaṇṭhitabhikkhu arahattaṁ pāpuṇi): Tadā morarājā aham eva ahosin ti. Mahāmorajātakaṁ.

Errata.

Page 2, line 6, for kucchismiṁ read kucchismiṁ[l].
— -, line 19, for vinicchayaṭṭhāya read vinicchayatthāya.
— -, line 1 from the bottom, for [x] sutvā read [x] B sutvā.
— 6, line 3 fr. the b., for rājumaṁ read rājunaṁ.
— 10, line 13, for dahati read dahati[v].
— 11, line 6 fr. the b., for [g] omits read [g] C omits.
— -, line 5 fr. the b., after kāḷasīho add, B kālasīho.
— 22, line 10, for pisācā read pisācā[k].
— -, line 11, for khāditun[e] read khāditun[l].
— 23, line 4 and 5 from the bottom, read C barānasi-, B bārānasī-.
— 26, line 7, after siñcāpesum add Sarīrāni sugandhāni ahesuṁ. Tasmiṁ kāle te nadiṁ otaritvā nahāyiṁsu[h].
— 28, line 15, for mañgalahatthi[d] read mañgalahatthi[d].
— 30, line 14, for sena read sena[m].
— 31, line 7, for dasannaṁ read dasannam.
— 32, line 5, for Mahāsārajātake[e] read Mahāsārajātake[l].
— 38, line 9 fr. the b., for siñgāli read siñgāli.
— 39, line 11, for unnadantī[e] read unnadantī[c].
— 54, line 21, for daṇḍakotiyaṁ read daṇḍakoṭiyaṁ.
— 60, line 9, for this read thus.
— 100, line 4 fr. the b., for 1 person. Attanop. read 1 person attanop.
— 111, line 10, for sacaṁ read saccaṁ.
— 112, line 14, for ṭhanaṁ read ṭhānaṁ.

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FIVE JÁTAKAS,

CONTAINING

A FAIRY TALE, A COMICAL STORY, AND THREE FABLES.

IN THE ORIGINAL PÁLI TEXT,

ACCOMPANIED

WITH

A TRANSLATION

AND

NOTES.

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TO

MY DEAR FRIEND

IN THE FAR EAST,

ARTHUR BURNEL, ESQ.,

OF THE CIVIL SERVICE, MADRAS,

THESE LEAVES

ARE AFFECTIONATELY INSCRIBED.

PREFACE.

We know from the Rev. Spence Hardy's Manual of Budhism (see p. 100) that not a few of the tales which pass under the the name of Æsop's **Fables** are to be found in the buddhistical book Játaka, forming a part of the amusing stories, to which the Singhalese „will listen the night through without any apparent weariness".

The Original of this work is the voluminous Páli Book yet in manuscript, called Jątakassa Atthavaṇṇaná or Jątakaṭṭhakathá, of which the Royal Library of Copenhagen possesses a complete copy, written in Singhalese characters on 806 large palm leaves.

Having transcribed the greater part of that MS. in Copenhagen, I left for London, expecting to find another complete copy of the same book there; but having met with fragments only, and therefore foreseeing that a long time will elapse before I shall, if ever, have it all ready for publication, I intend, from time to time, to publish some of the more interesting parts of it, in as perfect a form as my present resources will admit. Three years ago I sent to Professor A. Weber in Berlin a transcript of one of the Æsopian Fables found in the Játaka (see Ind. Studien vol. IV, 387), and I now produce a few more of the same kind.

Besides these Fables, which may justly be named Europe's Elementary Lessons, because we all of us have heard them orally related and find them in our Reading-books, we furthermore, in the Játaka, meet with some of the **Comical stories** that are well known all over Europe under different names, for instance Stories about the wise men of Gotham in England, Molbohistorier in Denmark, Geschichte der Schildbürger in Germany, etc. And still further we find even there **Fairy tales** of nearly the same style as those in Grimm and others. - I likewise produce specimens of each of the two last species.

Being eager to promote a more general knowledge of the Páli language than at present exists, I have made my translation of the first tales as strictly literal as possible, only in one case it has not been practicable, as otherwise the language would have been too uncouth, I mean where we in one sentence have sometimes from 3 to 15 gerundives accumulated. For the better understanding of the text I have here and there inserted some few words which I have put between brackets.

As regards the work Játaka generally I refer inquirers to p. 98—101 of the Rev. Sp. Hardy's Manual.

Copenhagen, July 15th, 1861.

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II, 4, 6. THE DADHIVÁHANA-JÁTAKA.

Vaṇṇagandharasopeto ti. Idaṁ Satthá Veḷuvane viharanto vipakkhasevim árabbha kathesi. Vatthuṁ heṭṭhákathitasadisam eva. Satthá pana: 'bhikkhave asádhusannivásó náma pápo anatthakaro, tattha manussabhútánaṁ táva pápasannivásassa anatthakaraṇáya kiṁ vattabbaṁ, pubbe pana

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VARIOUS READINGS. To constitute the Text I have only had two MSS. The one which I have signed C, is the Copenhagen MS. in the Singhàlese character, described in Westergaard's Codd. Orient. p. 36; this is, on the whole, a neat and correctly written MS. The other signed B, is a MS. in the Burmese character, in the East-India House Library, containing from Nipáta 2-4 incl.; this is, like most of the Páli MSS. in Burmese writing, a very bad one, and as for the text contained therein, it appears to be a later, revised or rather would-be emended edition, as one may directly see on looking over the readings and attending to the real discrepancies. As far as I am aware, all the Burmese copies of the Sacred Páli Writings represent such a revised edition. I have by no means noted all the readings of the MSS., many being very trifling and mere mistakes, mostly arising from the ignorance of the copyist, but when

asátena[a] amadhurena nimbarukkhena saddhiṁ[b] sannivásaṁ ágamma madhuraraso[c] dibbarasapaṭibhágo[d] acetano ambarukkho pi amadhuro tittako[e] játo' ti vatvá atítaṁ áharí:

Atíte Bárápasiyaṁ Brahmadatte rajjaṁ kárente Kásiraṭṭhe[f] cattáro bhátaro bráhmaṇá isipabbajjaṁ pabbajitvá Himavantapadese[g] paṭipáṭiyá paṇṇasálá[h] katvá vásaṁ kappesuṁ. Nesaṁ[i] jeṭṭhabhátá kálaṁ katvá Sakkattaṁ pápuṇi. So taṁ káraṇaṁ ñatvá antarantará[k] sattaṭṭhadivasaccayena tesaṁ upaṭṭhánaṁ gacchanto ekadivasaṁ jeṭṭhakatápasaṁ vanditvá ekamantaṁ nisíditvá 'bhante kena te attho' ti pucchi. Paṇḍurogatápaso 'agginá me attho' ti áha. So tassa vásipharasukaṁ[l] adási. (Vásipharasuko[m] náma daṇḍe pavesanavasena[n] vási pi hoti pharasu pi.) Tápaso 'ko me imaṁ ádáya dárúni[o] áharissatíti' áha. Atha naṁ Sakko evam áha: 'yadá[p] te bhante dárúhi[q] attho imaṁ pharasuṁ hatthena[r] paháṁsitvá[s] 'dárúni me áharitvá aggiṁ kareyyásíti'[t] vadeyyási, dárúni[o] áharitvá aggiṁ katvá dassatíti'. Tassa vásipharasukaṁ datvá dutiyam[u] pi upasaṁkamitvá 'bhante kena te attho' ti pucchi. Tassa paṇṇasáláya hatthimaggo hoti. So hatthíhi

---

of any consequence, however little, in some respect or other, I have deemed it expedient to quote them, and I am rather afraid of being blamed for having mentioned too many than too few.

[a] B ahatena. [b] B omits saddhiṁ. [c] B madhuraso. [d] B nimparasapaṭibhágo. [e] B kitthako. [f] B kásikaraṭṭhe. [g] B himavantappadese. [h] B pallasálaṁ. [i] B tesaṁ. [k] B antara antá. [l] B vásiparasuṁ. [m] B vásiparasiko. [n] C pavesanávasena, B omits vasena. [o] B dáruni. [p] B yadi. [q] B dáruhi. [r] B hattena, C hatthe. [s] B paharitvá. [t] B káráhiti. [u] B dutiyaṁ.

upaddhuto: 'hatthínaṁ me vasena dukkhaṁ uppajjati[v] te palápehîti' áha. Sakko tassa ekaṁ bheriṁ upanámetvá: 'bhante imasmiṁ tale pahaṭe tumhákaṁ paccámittá - paláyissanti, imasmiṁ pahaṭe mettacittá hutvá caturañginiyá senáya[x] pariváressantîti'[y] vatvá taṁ bheriṁ datvá kaniṭṭhassa santikaṁ gantvá 'bhante kena te attho' ti pucchi. So pi paṇḍurogadhátuko va, tasmá 'dadhiná me attho' ti áha. Sakko tassa ekaṁ dadhighaṭaṁ datvá: 'sace tumhe icchamáná imaṁ ávajjessatha[z] mahánadí hutvá mahoghaṁ pavattetvá tumhákaṁ rajjaṁ gahetvá dátuṁ samattho pi bhavissatîti' vatvá pakkámi. Tato paṭṭháya vásipharasuko[a] jeṭṭhabhátikassa aggiṁ karoti, itarena[b] bheritale pahaṭe hatthí paláyanti[c], kaniṭṭho dadhiṁ paribhuñjati. Tasmiṁ kále eko súkaro ekasmiṁ purágamaṭṭháne caranto[d] ánubhávasampannaṁ ekaṁ maṇikkhandhaṁ[e] addasa. So taṁ maṇikkhandhaṁ mukhena ḍasitvá[f] tassânubhávena ákáse uppatitvá samuddamajjhe ekaṁ dípakaṁ gantvá 'ettha dáni mayá vasituṁ vaṭṭatîti'[g] otaritvá phásukaṭṭháne[h] udumbararukkhassa heṭṭhá vásaṁ kappesi. So ekadivasaṁ tasmiṁ rukkhamúle maṇikkhandhaṁ purato ṭhapetvá niddaṁ okkami. Ath' eko Kásiraṭṭha-vási-manusso[i] 'nirúpakáro[j] esa amhákan' ti mátápitúhi[k] gehá nikkaḍḍhito[l] ekaṁ paṭṭanagámaṁ[m] gantvá návikánaṁ kammakaro[n] hutvá

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[v] B hatthinaṁ ayyena me dukkhaṁ uppajjiti. [x] B caturañgíni senáya. [y] B parivárissantîti. [z] B ásiñceyyátha. [a] B vásipharasuṁ. [b] B ítaro. [c] B hatthi paláyati. [d] B vicaranto. [e] B anubhávasampannamaṇikhandhaṁ. [f] B ḍaṁsitvá. [g] B vattatíti. [h] B adds ekassa. [i] B kásikaraṭha-, C kásiraṭṭhe-. [j] so both MSS. [k] B mátápituhi. [l] B nikaḍḍhito. [m] C paddhanagámaṁ. [n] B kammakáro.

návaṁ áruyha[o] samuddamajjhe bhinnáya náváya phalake nipanno[p] taṁ dípaṁ patvá phaláphaláni pariyesanto taṁ súkaraṁ niddáyantaṁ disvá saṇikaṁ[q] gantvá maṇikkhandhaṁ gaṇhitvá tassa ánubhávena ákáse uppatitvá udumbararukkhe nisíditvá cintesi: 'ayaṁ súkaro imassa maṇikkhandhassa ánubhávena ákásacáriko[r] hutvá idha vasati maññe, mayá panas paṭhamaṁ eva imaṁ máretvá maṁsaṁ kháditvá pacchá gantuṁ vaṭṭatîti'[t]. So ekaṁ daṇḍakaṁ bhañjitvá tassa síse pátesi. Súkaro pabujjhitvá maṇiṁ apassanto ito c' ito ca kampámáno vidhávati. Rukkhe nisinnapuriso[u] hasi. Súkaro olokento taṁ disvá taṁ rukkhaṁ sísena paharitvá tatth' eva mato. So puriso otaritvá aggiṁ katvá tassa maṁsaṁ pacitvá kháditvá ákáse uppatitvá Himavantamatthakena gacchanto assamapadaṁ disvá jetthatápasassa[v] assame[x] otaritvá dvíhatíhaṁ[y] vasitvá tápasassa vattapaṭivattaṁ akási vásipharasukassa· ánubhávañ ca passi. So 'imaṁ mayá gahetuṁ vaṭṭatîti' maṇikkhandhassa ánubhávaṁ[z] tápasassa dassetvá 'bhante imaṁ me gahetvá vásipharasukaṁ[a] dethá' ti áha. Tápaso ákásena caritukámo[b] taṁ gahetvá vásipharasukaṁ adási. So taṁ gahétvá thokaṁ gantvá vásipharasukaṁ paharnsitvá[c] 'vásipharasuka[d] tápasassa sísaṁ chinditvá[e] maṇikkhandhaṁ me áharâ' ti áha. So gantvá tápasassa[f] sísaṁ chinditvá maṇikkhandhaṁ áhari[g]. So vásipharasukaṁ[h] paticchannaṭṭháne ṭhapetvá majjhimatápasassa[i]

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[o] B abhiruyha. [p] B nippanno. [q] B sanikaṁ. [r] B sákassaváro. [s] B omits pana. [t] B vaddhatîti. [u] B nisinno-. [v] B jethabhátikassa tápassa. [x] B asamaṁ. [y] B dibatihaṁ. [z] B anubhávaṁ. [a] C vásipharasuṁ. [b] B carituṁ-. [c] B vásipharasuṁ pharahitvá. [d] B omits this word. [e] B síse bhinditvá. [f] B tápasa. [g] B áharitvá. [h] C vásipharasuṁ. [i] B majhimatápasa.

santikaṁ gantvá katipáḷham vasitvá bheriyá ánubhávaṁ disvá maṇikkhaṇḍhaṁ datvá bheriṁ gaṇhitvá[j] purimanayen' eva tássa pi sísaṁ[k] chindápetvá kaniṭṭhaṁ upasaṁkamitvá dadhighaṭassânubhávaṁ disvá maṇikkhandhaṁ datvá dadhighaṭaṁ gaḷetvá purimanayen' eva tassa sísaṁ chindápetvá[l] maṇikkhandhañ ca vásipharasukañ ca bheriñ ca dadhighaṭañ ca gaḷetvá ákáse uppatitvá Báráṇasiyá avidúre ṭhatvá Báráṇasirañño[m] 'yuddhaṁ vá me[n] detu rajjaṁ vá' ti ekassa purisassa ḷatthe paṇṇaṁ páḷesi. Rájá sásanaṁ sutvá va 'coraṁ gaṇhissámá' ti nikkhami. So ekaṁ bheritalaṁ paḷari, caturaṅginí[o] senápariváresi. Rañño[p] avattharaṇabhávaṁ[q] ñatvá dadhighaṭaṁ vissajjesi[r], maḷánadí pavatti[s], maḷájano dadhimhi osíditvá nikkhamituṁ[t] nâsakkhi. Vásipharasukaṁ paḷaṁsitvá[u] 'rañño sísaṁ áḷarámá' ti[v] áḷa, vásipharasuko gantvá sísaṁ áḷaritvá pádamúle nikkhipi, eko pi ávudhaṁ ukkhipituṁ nâsakkhi[x]. So maḷantena balena parivuto nagaraṁ pavisitvá[y] abhisekaṁ káretvá Dadhiváḷhano náma rájá ḷutvá dhammena rajjaṁ káresi. Tass' ekadivasaṁ maḷánadiyaṁ jálakaraṇḍake[z] kílantassa Kaṇṇamuṇḍadaḷhato devatáparibhogaṁ ekaṁ ambapakkaṁ ágantvá jále laggi. Jálaṁ ukkhipantá taṁ disvá rañño adaṁsu. Taṁ maḷantaṁ[a] ghaṭappamáṇaṁ parimaṇḍalaṁ[b] suvaṇṇavaṇṇaṁ ahosi. Rájá 'kissa phalaṁ nám' etan' ti vanacárake pucchitvá 'ambaphalan' ti sutvá paribhuñjitvá tassa aṭṭhiṁ attano uyyáne ropápetvá khírodakena

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[j] B gaḷetvá. [k] B tissa sísaṁ. [l] B chinditvá. [m] C -raṁño. [n] B omits me. [o] B caturaṅgini. [p] C raṁño. [q] B ávattaraṇa-. [r] B visajjesi. [s] B pavattati. [t] B nisítuṁ. [u] B paḷaritvá. [v] B áḷaráḷíti. [x] B na sakkhi. [y] B pavísitvá. [z] B jálakaḍaṇḍake, C jálakaraḍake. [a] B maḷamantaṁ. [b] C parimaṇḍaḷaṁ.

siñcápesi. Rukkho nibbattitvá tatiye saṁvacchare phalaṁ adási. Ambassa sakkáro[c] mahá ahosi: khírodakena siñcanti, gandhapañcaṅgulikaṁ denti, máládámáni parikkhipanti, gandhatelena dípaṁ jálenti, parikkhepo pan' assa paṭṭasáṇiyá[d] ahosi. Phaláni madhuráni suvaṇṇavaṇṇáni ahesuṁ. Dadhiváhanarájá aññesaṁ[e] rájúnaṁ ambaphalaṁ pesento aṭṭhito[f] rukkhanibbattanabhayena aṁkuranibbattanaṭṭhánaṁ[g] maṇḍukaṇṭakena[h] vijjhitvá pesesi. Tesaṁ ambaṁ kháditvá aṭṭhi ropitaṁ na sampajjati[i]. Te 'kin nu kho ettha káraṇan' ti pucchantá taṁ káraṇaṁ jániṁsu. Ath' eko rájá uyyánapálaṁ pakkositvá 'Dadhiváhanassa ambaphalánaṁ rasaṁ násetvá tittakabhávaṁ kátuṁ sakkhissasîti'[j] pucchitvá 'áma devá' ti vutte 'tena hi gacchá' ti[k] sahassaṁ datvá pesesi. So Báráṇasiṁ gantvá[l] 'eko uyyánapálo ágato' ti ráññó[m] árocápetvá tena pakkosápito pavisitvá rájánaṁ vanditvá 'tvaṁ uyyánapálo' ti puṭṭho 'áma devá' ti vatvá attano ánubhávaṁ vaṇṇesi. Rájá 'gaccha amhákaṁ uyyánapálassa santike hohîti'[n] áha. Te tato paṭṭháya dve janá uyyánaṁ paṭijagganti. Adhunágato uyyánapálo akálapupphániṁ pupphápento[o] akálaphaláni gaṇhápento uyyánaṁ ramaṇíyaṁ[p] akási. Rájá tassa pasíditvá poráṇakauyyánapálaṁ níharitvá tass' eva uyyánaṁ adási. So uyyánassa attano hatthagatabhávaṁ ñatvá ambarukkhaṁ pariváretvá nimbe ca paggavavalliyo[q] ca ropesi. Anupubbena nimbá vaḍḍhiṁsu. Múlehi múláni sákháhi ca sákhá[w] saṁsaṭṭhá onaddhá vinaddhá ahesuṁ. Tena[r] asátaamadhura-

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[c] B pakáro. [d] B paṭasáṇiyá, C paddhasáṇiya. [e] C aññesaṁ. [f] C aṭṭhino. [g] B rukkhanippattina-. [h] B maṇḍukaṇḍakena. [i] C sampajjatíti. [j] C sakkhissatíti, B sakkhissasati. [k] B gacchahiti. [l] B gaṁtvá. [m] C raññó. [n] both MSS. hotíti. [o] B puppapento. [p] B rammaṇiyaṁ, C ramaníyaṁ. [q] B aggavalliyo. [w] C sákháhi ca sakháhi, B sákhehi sákháni. [r] B adds, gandhaphalánaṁ rukkhánaṁ.

saṁsaggena táva madhuraphalo ambo tittako játo nimbapaṇṇasadisaraso. Ambaphalánaṁ tittakabhávaṁ ñatvá uyyánapálo paláyi. Dadhiváhano[s] uyyánaṁ gantvá ambaphalaṁ[t] khádanto mukhe paviṭṭhaṁ ambayúsaṁ nimbakasaṭaṁ[u] viya[v] ajjhoharituṁ asakkonto kakkáretvá[x] nuṭṭhubhi[y]. Tadá Bodhisatto tassa atthadhammánusásako ahosi. Rájá Bodhisattaṁ ámantetvá 'paṇḍita imassa rukkhassa poráṇakapariháraṭo[z] parihínaṁ n'atthi, evaṁ sante pi 'ssa phalaṁ tittakaṁ játaṁ, kin[a] nu káraṇan' ti pucchanto paṭhamaṁ gátham áha:

1. Vaṇṇagandharasopeto[b]
amb' áyaṁ ahuvá pure,
taṁ eva pújaṁ labhamáno
ken' ambo kaṭukapphalo ti.

Ath' assa káraṇaṁ ácikkhanto Bodhisatto dutiyaṁ gátham áha:

2. Pucimandapariváro
ambo te Dadhiváhana,
múlaṁ múlena saṁsaṭṭhaṁ,
sákhá sákhá nisevare[c],
asataṁ sannivásena
ten' ambo kaṭukapphalo[d] ti.

(Tattha pucimandapariváro ti nimbarukkhaṁpariváro[e]. Sákhá sakhá nisevare[f] ti pucimandassa sákhá ambarukkhassa sákháyo nisevanti. Asataṁ sannivásená ti amadhurehi pucimandehi[g] saddhiṁ sannivásena. Tená ti

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[s] B adds, paláyantaṁ uyyánasálaṁ (read -pálaṁ) sutvá. [t] B ampaphale. [u] B nimbakarasam. [v] B adds ahosi. [x] B takkhádetvá. [y] B nuṭhaka. [z] B poráṇapariháraṭo. [a] B kiṁ.
[b] C -rasúpeto. [c] B sákhá sákhaṁ nisevane. [d] B kaṭukampalo. [e] so both MSS. [f] B nivesane. [g] B pucimantehi, C pucimandena.

tena kāraṇena ayaṁ ambo kaṭukaphalo asātaphalo[h] tittakaphalo jāto ti.) Rājā tassa vacanaṁ sutvā sabbe pi pucimande ca paggave ca[i] chindāpetvā mūlāni uddharāpetvā samantā amadhuram[j] paṁsuṁ harāpetvā madhuraṁ[k] paṁsuṁ pakkhipāpetvā khīrodakasakkharodakagandhodakehi ambaṁ paṭijaggāpesi. So madhurarasasaṁsaggena[l] puna madhuro va ahosi. Rājā pakatiuyyānapālakass' eva uyyānaṁ niyyādetvā yāvatāyukaṁ ṭhatvā yathākammaṁ[m] gato.

Satthā imaṁ dhammadesanaṁ āharitvā jātakam samodhānesi: 'Tadā aham eva paṇḍitaamacco ahosin' ti. Dadhivāhanajātakaṁ.

II, 7, 1. THE SOMADATTA-JĀTAKA.

Akāsi yoggan ti. Idaṁ Satthā Jetavane viharanto Lāḷudāyitheraṁ[a] ārabbha kathesi. So hi dvinnaṁ[b] tiṇṇaṁ janānaṁ antare ekavacanam[c] pi sampādetvā kathetuṁ na sakkoti, sārajjabahulo 'aññaṁ[d] kathessāmīti' aññam[e] eva kathesi. Tassa taṁ[f] pavattiṁ bhikkhū dhammasabhāyaṁ kathentā nisīdiṁsu. Satthā āgantvā 'kāya nu 'ttha bhikkhave etarahi kathāya sannisinnā' ti pucchitvā 'imāya nāmā' ti vutte 'na bhikkhave Lāḷudāyi[g] idān' eva sārajjabahulo pubbe pi sārajjabahulo yevā' ti vatvā atītaṁ āhari:

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[h] B ahataphalo. [i] B pucimandena ca aggivalliyo ceva. [j] B amadhūra. [k] B madhura. [l] B madhurasaṁsaggena. [m] B yathākkamaṁ.

[a] C lālu-. [b] C dinnaṁ. [c] B ekavacanaṁ. [d] C aṁñaṁ. [e] C aṁñaṁ. [f] C naṁ. [g] so both MSS.

Atíte Bárâṇasiyaṁ Brahmadatte rajjaṁ kárente Bodhisatto Kásiraṭṭhe aññatarasmiṁ[h] bráhmaṇakule nibbattitvá vayappatto hutvá Takkasiláyaṁ sippaṁ[i] uggaṇhitvá puna gehaṁ ágantvá mátápitunnaṁ duggatabhávaṁ ñatvá 'parihínaṁ kulaṁ patiṭṭhapessámîti' mátápitaro ápucchitvá Bárâṇasiṁ gantvá rájánaṁ upaṭṭhási. So rañño piyo ahosi manápo. Ath' assa pitu[k] dvíhi yeva goṇehi kasiṁ katvá jívikaṁ[l] kappentassa eko goṇo mato. So Bodhisattaṁ upasaṁkamitvá 'táta eko goṇo mato kasikammaṁ na-ppavattati[m] rájánaṁ ekaṁ goṇaṁ yácáhîti' áha. 'Táta nacirass' eva me rájá diṭṭho, idán' eva goṇe[n] yácituṁ na yuttaṁ, tumhe yácathá' ti. 'Táta tvaṁ mayhaṁ sárajjabahulataṁ[o] na jánási, ahaṁ hi dvinnaṁ tiṇṇaṁ sammukhe[p] kathaṁ sampádetuṁ na sakkomi[q], sa ce ahaṁ rañño santikaṁ goṇaṁ yácituṁ gamissámi imam[r] pi datvá ágamissámîti'. 'Táta yaṁ hoti taṁ hotu, na sakká mayá rájánaṁ yácituṁ, api ca[s] kho panâhaṁ tumhe yoggaṁ káressámîti'. 'Tena hi sádhu[t] maṁ yoggaṁ kárehîti'[u]. Bodhisatto pitaraṁ ádáya bíraṇatthambhakaṁ[w] susánaṁ gantvá[v] tattha tattha tiṇakalápe bandhitvá 'ayaṁ rájá ayaṁ uparájá ayaṁ senápatîti' námáni katvá patipáṭiyá pitu dassetvá 'táta tvaṁ rañño[j] santikaṁ gantvá[v] 'jayatu mahárájá' ti[x] vatvá[y] evaṁ imaṁ gáthaṁ vatvá goṇaṁ yáceyyáthá'[z] ti gáthaṁ uggaṇhápesi:

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[h] C aṁña-. [i] B takkasíláyaṁ gaṁtvá sappaṁ. [j] C raṁño. [k] B pituno. [l] B jívaṁ. [m] B na pavattati. [n] B goṇaṁ [o] B sárajjabahulabhávaṁ. [p] B mukhe. [q] B sakkomiti [r] B imaṁ. [s] C omits ca. [t] B sádhukaṁ. [u] B karohiti. [w] B -ttambhakaṁ, C -sthambhakaṁ. [v] B gaṁtvá. [x] C omits ti. [y] B omits vatvá. [z] C yáceyyathá.

Dve me goṇá maḥárája
yehi khettaṁ kasámase;
tesu eko mato deva,
dutiyaṁ dehi khattiyá ti.

Bráḥmaṇo ekena saṁvaccharena[a] imaṁ gáthaṁ paguṇaṁ katvá Bodhisattaṁ áha: 'táta Somadatta gáthá me paguṇá játá[b], idáni taṁ ahaṁ yassa kassaci santike vattuṁ sakkomi, rañño[c] maṁ[d] santikaṁ nehîti'. So 'sádhu tátá' ti tathárúpaṁ paṇṇákáraṁ[g] gahápetvá[e] pitaraṁ rañño[c] santikaṁ nesi[f]. Bráḥmaṇo 'jayatu maḥárájá' ti vatvá paṇṇákáraṁ[g] adási. Rájá 'ayan[h] te Somadatta bráḥmaṇo kiṁ hotîti' áha. 'Pitá me maḥárájá' ti. 'Ken' atthenâgato' ti. Tasmiṁ khaṇe bráḥmaṇo goṇaṁ[i] yácanatthâya gáthaṁ vadanto:

Dve me goṇá maḥárája
yehi khettaṁ kasámase;
tesu eko mato deva,
dutiyaṁ gaṇha khattiyá ti

áha. Rájá bráḥmaṇena virajjhitvá kathitabhávaṁ ñatvá sitaṁ[j] katvá 'Somadatta tumhákaṁ gehe bahú mañño[k] goṇá' ti áha. 'Tumhehi dinná bhavissanti maḥárájá' ti. Rájá Bodhisattassa tussitvá bráḥmaṇassa solasa[l] goṇe alaṁkárabhaṇḍake nivásanagámaṁ c'assa brahmadeyyaṁ[m] datvá mahantena yasena bráḥmaṇaṁ uyyojesi. Bráḥmaṇo sabbasetasindhavayuttaṁ rathaṁ áruyha[n] mahantena parivárena gámaṁ agamási. Bodhisatto pitará saddhiṁ rathe nisíditvá gacchanto 'táta ahaṁ tumhe sakalasaṁvaccharaṁ yoggaṁ káresi, sanniṭṭhánakále

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[a] C saṁvaccharena. [b] B omits játá. [c] C raṁño. [d] B omits maṁ. [e] B gáḥápetvá. [f] B neti. [g] C pannákáraṁ. [h] C ayaṁ. [i] B goṇa. [j] B pitaṁ. [k] C maṁñeti. [l] B solasa. [m] B brahmaṇadeyyaṁ. [n] B abhiruyha

pana tumhákaṁ goṇaṁ rañño[c] adatthá' ti vatvá paṭhamaṁ gátham áha:

1. Akási yoggaṁ dhuvam[q] appamatto
saṁvaccharaṁ bíraṇatthambhakasmiṁ,
vyákási saññaṁ[o] parisaṁ vigayha,
na niyyamo[p] táyati appapaññan ti.

(Taṯtha akási yoggaṁ dhuvaṁ[q] appamatto saṁvaccharaṁ bíraṇatthambhakasmin ti[r] tvaṁ niccaṁ appamatto bíraṇatthambhake susáne yoggaṁ akási, vyákási[t] saññaṁ[x] parisaṁ vigayhá ti atha ca[u] pana parisaṁ vigáhitvá taṁ saññaṁ[x] viakási[y] vikáraṁ akási[z] parivattayîti[a] attho, na niyyamo[b] táyati appapaññan ti appapaññaṁ[c] náma puggalaṁ niyyamo[d] yoggá[e] cinnacaraṇaṁ[f] na táyati na rakkhatîti.) Ath' assa vacanaṁ sutvá bráhmaṇo dutiyaṁ gátham áha:

2. Dvayaṁ yácanako táta
Somadatta nigacchati:
alábhaṁ dhanalábhañ ca[g],
evaṁdhammá hi yácaná ti.

(Taṯtha evaṁdhammá hi yácaná ti yácaná hi[h] evaṁsabhává ti.)

Satthá 'na bhikkhave Láḷudáyi idán' eva sárajjabahulo pubbe pi sárajjabahulo' ti imaṁ dhammadesanaṁ áharitvá játakaṁ samodhánesi: 'Tadá Somadattassa pitá Láḷudáyi ahosi, Somadatto pana aham evá' ti. Somadattajátakaṁ.

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[o] C yákási saññaṁ, B byákási aññaṁ. [p] B niyyámo, C nissamo. [q] B dhúvaṁ. [r] B adds táta. [t] B byákási. [u] B omits ca. [x] C saṁñaṁ. [y] B piakási. [z] C apádesi. [a] B parivattesîti. [b] B niyámo, C nissamo. [c] B appamañña, C appapaṁñá. [d] B niyámo, C nissáya. [e] B yogo. [f] C cinnácaraṇam. [g] B dhanalábhaṁ vá. [h] B omits yácaná hi.

IV, 1, 8. THE JAVASAKUṆA-JÁTAKA.

Akaramḥase te kiccan ti. Idaṁ Satthá Jetavane[a] viḥaranto Devadattassa akataññutaṁ árabbha kathesi -pe-. 'Na bhikkhave Devadatto idán' eva pubbe pi akataññú yevá' ti vatvá atítaṁ áḥari:

Atíte Báráṇasiyaṁ Braḥmadatte rajjaṁ kárente Bodhisatto Himavantapadese[b] rukkhakoṭṭhakasakuṇo ḥutvá nibbatti. Ath' ekassa síḥassa maṁsaṁ khádantassa aṭṭhi gale laggi, galo uddhumáyi, gocaraṁ gaṇḥituṁ na sakkoti, khará vedaná vattanti. Atha naṁ so sakuṇo gocarapasuto disvá sákháya nilíno 'kin te samma dukkhan' ti taṁ[c] pucchi. So tam atthaṁ ácikkhi. 'Aḥan te samma etaṁ aṭṭhiṁ apaneyyaṁ, bhayena te mukhaṁ pavisituṁ na visaḥámi, khádeyyási pi man'[d] ti. 'Má bháyi samma, náḥan taṁ khádámi, jívitaṁ me deḥîti'. So sádhú ti taṁ passena[e] nippajjápetvá 'ko jánáti kim 'p'esa karissatîti'[f] cintetvá yathá mukhaṁ pidaḥituṁ na sakkoti tathá tassa adharoṭṭhe ca uttaroṭṭhe ca daṇḍakaṁ ṭhapetvá mukhaṁ pavisitvá aṭṭhikoṭiṁ tuṇḍena paḥari, aṭṭhi patitvá gataṁ. So aṭṭhiṁ pátetvá síḥassa mukhato nikkhamanto daṇḍakaṁ tuṇḍena paḥaritvá pátento[g] nikkhamitvá sákhagge nilíyi[h]. Síḥo nírogo[i] ḥutvá ekadivasaṁ vanamaḥisaṁ vadhitvá khádati. Sakuṇo 'vímaṁsissámi nan' ti tassa uparibháge sákháya nilíyitvá tena saddhiṁ sallapanto paṭhamaṁ gátham áḥa:

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[a] B veluvane. [b] B ḥimavantappadese. [c] C dukkhatíti pucchi. [d] B bhayena pa (pana?) te - - - khádeyyási man. [e] B vámapassena. [f] B ke jánáti ko passíti ki me bhavissatíti. [g] B adds ca. [h] B nilayi, C niliyi. [i] both B and C have nirogo.

1. Akaramhase[j] te kiccaṁ
yaṁ balaṁ ahuvamhase;
migarája namo ty-atthu,
api kiñci labhámase[k] ti.

(Tattha akaramhase te kiccan ti bho síha mayam pi tava ekaṁ kiccam akarimha[l], yaṁ balaṁ ahuvamhase ti yaṁ amhákaṁ balaṁ ahosi tena balena tato kiñci ahápetvá[m] akarimha yeva.)

Taṁ sutvá sího dutiyaṁ gátham áha:

2. Mama lohitabhakkhassa
niccaṁ luddáni[n] kubbato
dantantaragato santo,
taṁ bahuṁ yam pi jívasíti.

Taṁ sutvá sakuno itará dve gáthá abhási:

3. Akataññum akattáraṁ
katassa appatikárakaṁ[o]
yasmiṁ kataññutá n'atthi
niratthá tassa sevaná.

4. Yassa sammukhacinnena[p]
mittadhammo na labbhati
anusuyyam[q] anakkosaṁ
sanikaṁ[r] tamhá apakkame ti.

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[j] B akarimhase, C akaramhasa, so also Dhp. p. 147. [k] B labhemase. [l] B akirimha. [m] B balena kiñci ahápetvá, C balena tato kiñci áhapetvá. [n] B luddháni. [o] B aparikáraṇaṁ. [p] C sammukhacinnena, B samukhacinnena. [q] B anussuyyam, C anasuyyam. [r] C saṇikaṁ.

(Tattha akataññun ti kataguṇaṁ ajánantaṁ, akattáran ti sayaṁ kiñci akarontaṁ, sammukhacinnenás ti sammukhe katena guṇena, anusuyyam anakkosan ti taṁ puggalaṁ na usúyanto[t] na akkosanto[u] sanikaṁ tamhá pápapuggalá[v] apagaccheyyá ti.)

Evaṁ vatvá so sakuṇo pakkámi.

Satthá imaṁ dhammadesanaṁ áharitvá játakaṁ samodhánesi: 'Tadá sího Devadatto ahosi sakuṇo pana aham evá' ti. Javasakuṇajátakaṁ[x].

II, 4, 9. THE SÍHACAMMA-JÁTAKA.

N'etaṁ síhassa naditan ti. Idam pi Satthá Jetavane viharanto Kokálikaṁ árabbha kathesi. So imasmiṁ kále sarabhaññaṁ[a] bhaṇitukámo[b] ahosi. Satthá taṁ pavattiṁ[c] sutvá atítaṁ áhari:

Atíte Báráṇasiyaṁ Brahmadatte rajjaṁ kárente Bodhisatto kassakakule[d] nibbattitvá vayappatto kasikammena jívikaṁ[e] kappesi. Tasmiṁ kále eko váṇijo gadrabhabhárakena[f] voháraṁ karonto vicarati. So gatagataṭṭháne gadrabhassa piṭṭhito bhaṇḍikaṁ otáretvá gadrabhaṁ síhacammena párupitvá[g]

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[s] B saṁmukhacinnena, C sammukhacinnena. [t] B ussuyanto, C súyanto. [u] C na asakkosanto, cfr. Dhp. p. 102. [v] C omits pápa. [x] B omits java and adds aṭṭhamaṁ.

[a] C sarabhaṁñaṁ, B sarasañña-. [b] C bhaṇituṁ-. [c] B omits this. [d] B kasika-. [e] B jívitaṁ. [f] B gadrabhagáratena.

sáliyavakhettesu[h] vissajjeti[i]. Khettarakkhaká[j] naṁ[k] disvá síḷho ti saññáya[n] upasaṁkamituṁ na sakkonti. Ath' ekadivasaṁ so' váṇijo ekasmiṁ gámadváre nivásaṁ gaḷetvá[l] pátarásaṁ pacápento tato gadrabhaṁ síḷacammaṁ párupitvá[g] yavakhettaṁ[m] vissajjesi. Khettarakkhaká síḷho ti saññáya[n] taṁ upagantuṁ[w] asakkontá geḷaṁ gantvá árocesuṁ. Saḳalagámavásino ávudháni gaḷetvá saṁkhe dhamentá[o] bheriyo vádentá khettasamípaṁ gantvá unnadiṁsu. Gadrabho maraṇabhayabhíto gadrabharavaṁ ravi. Ath' assa gadrabhabhávaṁ ñatvá Bodhisatto paṭhamaṁ gátham áḷa:

1. N' etaṁ síḷassa naditaṁ
na vyagghassa[p] na dípino,
páruto síḷacammena
jammo nadati gadrabho ti.

(Tattha jammo ti lámako.) Gámavásino pi tassa gadrabhabhávaṁ ñatvá aṭṭhíni[q] bhañjantá pothetvá síḷacammaṁ ádáya agamaṁsu. Atha so[r] váṇijo ágantvá taṁ vyasanappattaṁ[s] gadrabhaṁ disvá dutiyaṁ gátham áḷa:

2. Ciram pi kho naṁ[t] kháḍeyya
gadrabho ḷaritaṁ yavaṁ
páruto síḷacammena,
ravamáno ca[u] dúsayíti.

(Tattha nan[v] ti nipátamattaṁ. Ayaṁ gadrabho attano gadrabhabhávaṁ ajánápetvá síḷacammena páruto[x] ciram[y] pi kálaṁ

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[g] B párumpetvá. [h] C -khette. [i] B vissajjesi. [j] C -rakkhanaká. B -rakkhiká. [k] B taṁ. [l] B katvá. [m] B yavakhette. [n] C saṁñáya. [o] B saṁkhaṁ pantá. [w] B upasaṁkamituṁ. [p] B byagghassa. [q] B taṁ aniṭhini. [r] B atheso. [s] B ta byasana-. [t] B taṁ. [u] C va. [v] B san. [x] C párupto. [y] B ciraṁ.

haritaṁ yavaṁ khádeyyá ti attho. Ravamáno ca[u] dúsayîti attano pana gadrabharavaṁ ravamáno c'esa[z] attánaṁ dúsayi, n'atth' ettha síhacammassa doso ti.) Tasmiṁ evaṁ vadante yeva gadrabho tatth' eva[a] mari. Váṇijo pi taṁ paháya pakkami[a].

Satthá imaṁ desanaṁ[a] áharitvá játakaṁ samodhánesi: 'Tadá gadrabho Kokáliko ahosi, paṇḍitakassako[b] pana ahaṁ evá' ti. Síhacammajátakaṁ[c].

II, 7, 5. THE KACCHAPA-JÁTAKA.

Avadhí vata attánan ti. Idaṁ Satthá Jetavane viharanto Kokálikaṁ árabbha kathesi. Vatthuṁ Mahátakkárijátake ávibhavissati[a]. Tadá pana Satthá 'na bhikkhave Kokáliko idán' eva vácáya hato pubbe pi hato yevá' ti vatvá atítaṁ áhari:

Atíte Báráṇasiyaṁ Brahmadatte rajjaṁ kárente Bodhisatto amaccakule nibbattitvá vayappatto tassa atthadhammánusásako ahosi. So pana rájá bahubháṇí[b] ahosi, tasmiṁ kathente aññesaṁ[c] vacanassa okáso náma n'atthi. Bodhisatto tassa taṁ bahubháṇitaṁ[d] háretukámo[e] ekaṁ upáyaṁ upadhárento vicarati. Tasmiṁ ca kále Himavantapadese[f] ekasmiṁ sare kacchapo vasati. Dve haṁsapotaká

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[z] B ravamánevacesa. [a] B adds nippanno. [a] B pakkammi.
[a] B dhammadesanaṁ. [b] B -kasako. [c] B adds navamaṁ.
[a] B áví-. [b] B -bháṇi. [c] C aññesaṁ. [d] C -bhánitaṁ.
[e] B váretukámo. [f] B himavantacittakuṭapappatadele.

gocaráya carantá tena saddhiṁ vissásaṁ akaṁsu. Te dalhavissásiká hutvá ekadivasaṁ kacchapaṁ[g] áhaṁsu: 'samma kacchapa amhákaṁ Himavante[h] Cittakúṭapabbatatale Kañcanaguháya[i] vasanaṭṭhánaṁ ramaṇíyo[j] padeso, gacchasi amhákaṁ saddhin' ti. 'Ahaṁ kin ti katvá gamissámîti'. 'Mayaṁ taṁ[k] gahetvá gamissáma sa ce tvaṁ mukhaṁ rakkhituṁ sakkhissasi[l] kassaci kiñci na kathessasîti'[m]. 'Rakkhissámi[n] gahetvá maṁ gacchathá' ti. Ne[o] sádhú ti vatvá ekaṁ daṇḍakaṁ kacchapena ḍasápetvá[p] sayaṁ[q] tassa ubho koṭiyo ḍasitvá[r] ákásaṁ pakkhandiṁsu. Taṁ tathá haṁsehi níyamánaṁ gámadáraká disvá 'dve haṁsá kacchapaṁ daṇḍakena harantîti'[s] áhaṁsu. Kacchapo 'yadi maṁ saháyaká nenti tumhákaṁ ettha kiṁ duṭṭhaceṭaká' ti vattukámo haṁsánaṁ síghavegatáya Báráṇasinagare[t] rájanivesanassa upariḅhágaṁ sampattakále daṭṭhaṭṭhánato daṇḍakaṁ vissajjetvá ákásaṁgaṇe[u] patitvá dvebhágo ahosi. 'Kacchapo ákásaṁgaṇe[v] patitvá dvedhá bhinno' ti ekakoláhalaṁ ahosi. Rájá Bodhisattaṁ ádáya amaccaparivuto[x] taṁ[y] ṭhánaṁ gantvá[z] kacchapaṁ disvá Bodhisattaṁ pucchi: 'paṇḍita kin ti katvá esa patito' ti. Bodhisatto 'cirapaṭikaṁkho[a] 'haṁ[a] rájánaṁ ovaditukámo[b] upáyaṁ upadhárento carámi, iminá kacchapena haṁsehi saddhiṁ vissáso kato bhavissati tehi imaṁ Himavantaṁ nessámá ti daṇḍakaṁ ḍasápetvá[c] ákáse[d] pakkhantehi bhavitabbaṁ,

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[g] C kacchapa, B omits it. [h] B himavanta. [i] B -gúháyaṁ. [j] C ramaníyo, B ramaṇiyo. [k] C te. [l] C rakkhissasi, B sikkhissati. [m] B kathesi ki. [n] C rakkhissámísámi. [o] B te. [p] B ḍaṁsápetvá. [q] B passan. [r] B ḍaṁsitvá. [s] B paharantiti. [t] B báráṇasí-. [u] C ákásaṁgane. [v] B ákásatoto. [x] B amaccagaṇaparivuto. [y] B omits taṁ. [z] B gaṁtvá. [a] B ciraṁ paṭikaṁkhamáno. [a] B taṁ. [b] C oditu-, B ováditu-. [c] B ḍaṁsápetvá. [d] B ákásaṁ.

atha iminá kassaci vacanaṁ sutvá arakkhitamukhatáya[e] kiñci vattukámena daṇḍako vissaṭṭho bhavissati, evaṁ ákásato patitvá jívitakkhayaṁ patten'[f] etena[g] bhavitabban' ti cintetvá[h] 'áma mahárája atimukhará náma apariyantavacaná evarúpaṁ dukkhaṁ pápuṇanti[i] yevá' ti vatvá iná gáthá avoca:

1. Avadhí vata attánaṁ
kacchapo vyáharaṁ[j] giraṁ[k],
suggahítasmiṁ kaṭṭhasmiṁ[l]
vácáya sakiyá vadhi[m].

2. Etam[n] pi disvá naraviriyaseṭṭha
vácaṁ pamuñce kusalaṁ nátivelaṁ,
passasi bahubháṇena
kacchapaṁ vyasanaṁ[o] gatan[p] ti.

(Tattha avadhí vatá ti ghátesi[q] vata[r], vyáharan[s] ti vyáharanto[t], suggahítasmiṁ[u] kaṭṭhasmin[v] ti mukhena suṭṭhu[x] ḍasitvá[y] gahite daṇḍake, vácáya sakiyá vadhîti mukharatáya[z] akále vácaṁ niccháreuto daṭṭhaṭṭhánaṁ[aa] vissajjetvá táya sakáya vácáya[o] attánaṁ vadhi[a] ghátesi[q], evam esa jívitakkhayam patto na aññathá[b]; etam[c] pi disvá ti etaṁ pi[d] káraṇaṁ disvá, naraviriyaseṭṭhá ti naresu viri-

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[e] C -mukathâya. [f] B pápena. [g] B omits etena. [h] C cintetvá. [i] C pápuṇiṁti. [j] B kacchapó yo pabyáharaṁ. [k] B omits giraṁ. [l] B sugatitasmí kaṭhasmí. [m] C vadhiti. [n] B etaṁ. [o] B byasanaṁ. [p] B gataṁ. [q] B ghátesi. [r] B tá. [s] C pavyáharan, B sabyáharan. [t] B sabyáharanto. [u] B sugatitasmín, C suggahitasmiṁ. [v] B omits kaṭṭhasmin. [x] B suṭhuṁ. [y] B daṁsitvá. [z] B atimukharatáya. [aa] B daṭhaṁ ṭhánaṁ. [o] B sakavácáya. [a] B vací. [b] C aṁñathá, B adds ti. [c] B etaṁ. [d] B etaṁ, and omits pi.

yena setṭha uttamaviriya rájavara[e], vácaṁ pamuñce[f] kusalaṁ nâtivelan ti saccádipaṭisaññuttaṁ[g] kusalam eva paṇḍito puriso muñceyya niccháreyya, taṁ pi ḥitaṁ[h] kálayuttaṁ na ativelaṁ atikkantakále apariyantavácaṁ na bhaṇeyya[i], passasîti nanu[j] paccakkhato passasi, baḥubhâṇená ti baḥubháṇena, kacchapaṁ vyasanaṁ gatan ti etaṁ kacchapaṁ jívitakkhayaṁ pattan ti). Rájá maṁ sandháya[k] bhásatîti ñatvá 'amḥe sandháya kathesi paṇḍitá' ti áha. Bodhisatto 'maḥárája tvaṁ vá ḥohi[l] añño[m] vá yo koci pamáṇátikkantaṁ bhásanto[n] evarúpaṁ vyasanaṁ[o] pápuṇátîti' pákaṭaṁ katvá kathesi. Rájá tato paṭṭháya viramitvá[p] mandabháṇí ahosi.

Satthá imaṁ desanaṁ[q] áharitvá játakaṁ samodhánesi: 'Tadá kacchapo Kokáliko ahosi, dve haṁsapotaká dve maḥátherá, rájá Ánando, amaccapaṇḍito pana aham evá' ti.

Kacchapajátakaṁ[r].

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[e] B rájapavara. [f] C pamuñca. [g] C -paṭisaṁñuttaṁ, B -paṭisaṁyutta. [h] B sitaṁ. [i] C bhaneyya. [k] In my transcript of B one line (from na ativelaṁ to sandháya) is wanting. [l] C ḥoti, B ḥotu. [m] C aṁño. [n] B bháseṇto. [o] B byasanaṁ. [p] B virametvá. [q] B dhammadesanaṁ. [r] The subscription is wanting in B; in Dhp. p. 419 the title is Baḥubháṇijátakaṁ.

THE DADHIVÁHANA-BIRTH.

"Endowed with color, smell and flavor". This the Master related while living at Veḷuvana, concerning a traitor. The matter is like that told above. The Master furthermore (said): „O bhikkhus! association with the wicked is certainly bad and pernicious; but what avails is it to speak about the perniciousness to human beings of reprobate association? formerly, even the sweet-flavored senseless amba-tree, whose flavor is equal to the divine flavor, having come

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Notes. Veḷuvana = Sanscrit Veṇuvana, a monastery near Rájagaḷa; see Dhammapadam and Sp. Hardy's Manual. The transition of ṇ into ḷ we likewise meet with in muḷála = S. mṛṇála; on the other hand, in the Páli word naṅgala 'a plough' we find a Sanscrit l-sound changed into an n-sound Vipakkhasevi = S. vipaxasevin, compare Williams' English-Sanscrit Dict. under 'traitor'. Árabbha = S. árabhya, is in Páli used prepositionally = 'respecting, about'; compare the note on nissáya Dhp. p. 332. Heṭṭhá means properly 'under, beneath', see Clough's Páli Grammar p. 72 and Vocabulary p. 154, 19, but then, referring to a passage of a book, it has the sense of 'previously, above'. I am at a loss to trace the word back to Sanscrit. I suppose that the Játaka alluded to is the 26th, which treats of the same subject.

into contact with the disagreeable, sour nimba-tree, became sour and bitter; having said so, he related a tale:

In (times) past, while Brahmadatta reigned in Bárá-ṇasí, four bráhmaṇa-brothers in the kingdom of Kási, having devoted themselves to the life of isis and having built huts at regular distances in the region of Himavanta, took up their dwelling there.

Asáta I have taken for an adjective, compounded of *a* privative and sáta 'pleasure'. I do not see that the readings of B ahata and ahata can afford any meaning. Paṭibhága 'resembling, like', Páli Voc. p. 140, 9; the corresponding Sanscrit word pratibhága is not found in this sense in Wilson's Dictionary. Acetana, the meaning of the whole passage seems to be this: if a senseless thing can change its nature in such a degree as told in the story about the amba-tree, how much more will a similar change take place in a sensible being. Amba S. amra, the mango tree. Tittaka S. tiktaka: Atíta, what is past, an event, a story; atíte adverbially: once upon a time. The following story approaches very near to the series of occidental Fairy tales which we meet with under the titles 'Der Ranzen, das Hütlein und Hörnlein' in Grimm's Kindermärchen, 'Van Servetjen, Stok, Viool en Mantelken' in Wolf's Wodana, and 'Lykkens Flyvende Fane Eller en Historie om Tre fattige Skræddere, Som Ved en Pilegrims Reyse kom omsider til Værdighed og stoer Velstand, Hvis Udgang særdeelis lystig er at læse. Prentet i dette Aar'; a fly leaf from the beginning of the 18th century. To the same kind of tales belongs also an oriental story in Ssidi kur, see Bergmann's Nomad.

Their eldest brother having died obtained Sakkaship. When he knew this event then in succession after the lapse of seven or eight days going to assist them, one day having saluted the eldest ascetic and sat down apart, he asked: „Lord, what art thou in need of?“

The ascetic, who was suffering from the jaundice, said: „I am in need of fire“. He gave him a small hatchet.

Streif. I, p. 307. Paṭipáti Páli Voc. p. 55, 21, = S. paripáti. Sakkatta S. çakratva. Kárana Páli Voc. p. 145, 3; Boehtl. & Roth's Wörterbuch has not got the word in the sense of 'event'. Antarantará means, I suppose, 'at intervals'; I do not find it in B. & R.'s Wörterb. Bhante is, according to Burnouf, = S. bhadanta; but how the termination *e* is to be accounted for, I cannot see. Ekamanta = S. ekánta, *m* being inserted between the two meeting vowels of the compound; compare pupphamásane Dhp. p. 133 and the note on Dhp. v. 34. Paṇḍuroga, Clough's Singh. Dict. páṇḍuroga 'the jaundice'. Vásipharasuka compounded of vásí, Páli Voc. p. 51, 34, and pharasuka (compare the note on Dhp. v. 133), either of which means 'a hatchet'; the first part of the compound seems to have nothing to do with váçi 'fire', because the whole compound in other Játakas is simply used as synonymous with kuṭhárí, without any allusion to its producing fire as in the present Játaka. The passage vásipharasuka--pharasu pi I have not tried to translate; I can only see in it a nonsensical interpolation. Paḥaṁsitvá, so C throughout. I have not ventured to reject this reading, although I am at a loss to explain the form of the word. The reading of B can only be considered as an arbitrary correction.

The ascetic said: „who shall take this and bring me fuel?“ Then Sakka thus said to him: „whenever, Lord, thou art in need of fuel, then striking this hatchet with (thy) hand, thou shalt say: bring me fuel and make a fire, (and) it will bring fuel and make a fire for thee“.

Having given him the hatchet, he went to the second (ascetic) and asked: „Lord, what art thou in need of“? — Near his hut there is an elephant-path. He being molested by the elephants said: „on account of the elephants annoyance arises to me, drive them away!“ Sakka, having handed him a drum, (said): „Lord, when this end is beaten your enemies will flee away, (and) when that (end) is beaten they will be friendly-minded (to you) and surround (you) with a four-fold army;“ (and) so having said and having given (him) the drum, —

He went to the presence of the youngest and asked: „Lord, what art thou in need of“? He was also afflicted with the jaundice, therefore he said: „I am in need of milk“. Sakka, having given him a milk-bowl, (said): „if you, wishing (for anything), overthrow this (bowl)„ then having become a great river and pouring out a torrent, it will be able to take a kingdom and give it to you“; so having said he went away.

Hatthimagga 'a haunt of elephants'. Paccámitta, Páli Voc. p. 44, 14, compounded of pati and amitta (compare patisattu), the *a* being prolonged in the composition, compare Westergaard's Sanskrit Formlære p. 106 § 408. Ávajjessatha future of vrj + á in the causative. Ánubháva is commonly written so in Páli, very seldom anubháva; compare ároga Monatsberichte der Königl. Acad. der Wiss. zu

Thencefórward the hatchet makes a fire for the eldest brother; when the (one) end of the drum is beaten by the second (brother), the elephants flee away; (and) the youngest enjoys (his) milk.

At this time a boar straying in a place where once a town had stood, saw a set of jewels endowed with supernatural power. He seized those jewels in (his) mouth and by virtue of them having risen into the air, went to an islet in the middle of the sea, and thinking: here it is expedient for me now to live, descended and took up (his) abode in a convenient spot under an udumbara-tree. One day having placed the jewels before (him), he fell asleep at the foot of the tree.

Meanwhile an inhabitant of the Kási-kingdom, expelled from home by his parents, who said: „this (fellow) is of no service to us", went to a seaport and embarked in a ship as

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Berlin 1859 p. 333. Professor Dr. Goldstücker has informed me that in Sanscrit there are many words beginning indifferently with *a* or *á*, as axoḍa, akháta; agára, alaválа, alábú, alinda, etc. Vaṭṭati means unquestionably 'it behoves', but to which root it is to be referred I do not know. It is sometimes, although rarely, written vaddhati which, I suppose, originates in the compound consonants ṭṭ and ddh having been in the old character nearly alike. Phásuka is by Turnour (Maháwanso p. 85, a) translated 'convenient'. Clough in his Singh. Dict. has a word pásu which he renders 'facile, easy, convalescent'. I cannot trace the word in Sanscrit. Nikkaḍḍhita must be referred to the root kard, see the notes on Dhp. v. 133 and v. 311. One would expect nikkhaḍḍhita, but the last aspiration seems to have counter-

a servant to the sailors; when the ship was wrecked, and he had reached that island (by) lying on a plank, then; while seeking for different fruits, he observed the boar asleep, went softly up and took the jewels, and having by virtue of them risen into the air and sat down on the udumbara-tree he thought: this boar being an air-walker by virtue of the jewels lives here, I think it is expedient for me first to kill him and eat (his) flesh and then to go away. Having broken off a small stick (of the tree), he let it fall down on his head. The boar when aroused, not seeing the jewels, runs about hither and thither. The man seated on the tree laughed. The boar having observed him when looking round, striking (his) head against the tree, there met with (his) death.

The man having descended, made a fire, cooked his flesh and ate it, (afterwards) having ascended in the air, going along the summit of Himavanta he observed a collection of hermitages, and having descended into the hermitage of the eldest ascetic, living (there) two or three days he

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acted the preceding. Paṭṭana is by Wilson given in the general sense of 'town', but it must particularly mean 'a town near the sea, a port'. In Maḥá-Ummagga-Játaka the words kákapaṭṭanakaṁ yathá are by the Scholiast explained: macchánaṁ gandhehi ágatehi kákehi samákiṇṇo samuddatíre chaḍḍitagámako viya; compare Maháwanso p. 55, 7. Saṇikaṁ = S. çanais; it is in the MSS. very rarely written with a dental *n*. Maṇiṁ is here to be understood collectively = maṇikkhandhaṁ; likewise assamapadaṁ. Dvíḥa, tíḥa, S. dvyaha, tryaha; compare thína, avívadáta, vítinámeti, etc., and in Sanscrit dvípa; with a short *i* we find majjhima, asabbhirúpa, anupubbikathá, dakkhisi, kujjhisi, káḥisi, etc.,

waited on him and (so) saw the power of the hatchet. Thinking, I must get possession of this, he showed the ascetic the power of the jewels and said: Lord, take these (jewels) of mine and give (me) the hatchet (for them)." The ascetic, desirous of walking in the air, took them and gave the hatchet. When he got it, after going a little (distance), he striking the hatchet said: „hatchet, strike off the head of the ascetic and bring me the jewels". The hatchet having gone and struck off the head of the ascetic, brought (back) the jewels.

(Afterwards) having put the hatchet in a secret place, he went to the middle ascetic's presence, and after living (there) a short time and seeing the power of the drum, giving the jewels he got possession of the drum, and having (afterwards), in the same way as before, caused also his head to be cut off, —

He went to the youngest (ascetic), where having seen the power of the milk-bowl he got possession of it by giving the jewels and (then), in the same way as before, caused his head to be cut off.

(Now) taking the Jewels, the Hatchet, the Drum and the Milk-bowl he ascended into the air, and staying not far from Báránasí he sent by the hand of a man a letter to the king of Báránasí to this effect: either do me battle or give up the kingdom. The king having heard (his) bid-

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and in Sanscrit vidh for vyadh. Vattapativatta different kinds of tasks; according to the Páli Voc. p. 102, e vatta means 'approved occupation', compare S. vartana. Katipáha is composed of katipaya and aha, compare sacáham etc. instead of sace aham. Páhesi = S. práhaiśít.

ding, went out saying: „we will seize the robber“. He beat the one end of the drum (and immediately) a four-fold army surrounded (him). Having discovered that the king had unfolded (his troops) he poured out (his) milk-bowl. There arose a great river. The multitude sinking down in the milk could not escape. Striking the hatchet he said: bring (me) the king's head, (and) the hatchet went, brought the (king's) head and threw (it) down at (his) feet. (So quickly was it done that) not a single one was able to wield (his) weapon. Having entered the city surrounded by a great force, he caused himself to be crowned, and reigned (afterwards) with justice as the king called Dadhiváḷana.

One day while casting nets and weels in the river for sport, a celestial amba-fruit coming from the Kaṇṇamuṇḍa-lake, stuck in the net. Those who cast the net, when they saw it, gave (it) to the king. It was a large golden ball, of the size of a bowl. The king asked the foresters: of what (tree) is this the fruit? Having learned that it was an amba-fruit, he enjoyed (it), planted (its) stone in his garden and caused it to be watered with milk-water. The tree having sprung up bore fruit in the third year. Great honor

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Avattharaṇa S. avastaraṇa, I know not if I am right in taking this in the sense of 'deploying the army'. Asakkhi, aorist of sak S. çak; one would expect sakki, the aspiration however is, I think, an influence of the latent *y*. Dadhiváḷana, see B. & R's Wörterb. Kaṇṇamuṇḍa is the name of a mythic lake, see Sp. Hardy's Manual p. 17. Daḷa implies, according to Clough's Singh. Dict., 'a lake or pond in which the lotus grows, a bud, a young sprout, a day'; the word seems not to be found in Sanscrit. Pakka =

was paid to the amba-tree. They sprinkle (it) with milk-water, they give (it) five fingers full of perfume, they surround (it) with garlands, they light a lamp with perfumed oil. Its covering, furthermore, was of silk and coarse cloth. (Its) fruits were sweet (and) golden.

King Dadhiváhana, sending the amba-fruit to other kings, from fear that a tree might grow up from the stone, sent (them) after having (first) pierced with a maṇḍu-thorn the place where the sprout should spring forth. (And therefore) when, after eating the amba, they planted the stone, it would not thrive. They asking: what is the reason of it, learned the cause. Then one of the kings called (his) gardener and asked (him): „wilt thou be able to destroy the sweetness of (king) Dadhiváhana's amba-fruits and make them bitter, and when he answered: yes Sire! he sent him away, after giving (him) a thousand (pieces of silver), saying: go then. He went to Báráṇasí and caused it to be reported to the king: „a gardener has come", and being summoned by him and having entered and saluted the king, he was asked: art thou a gardener, and having said: yes Sire!

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phala, Páli Voc. p. 131, 39. Khíroḍaka water from the mythic sea khíroda = xíroda, see Amarasiṁha and Hemacandra. Sáṇí S. çáṇí; paṭṭasáṇiyá must, I think, be the instrumental case. Maṇḍukaṇṭaka, Turnour has in Maháwanso p. 122, 5 translated this 'the poisoned fang of a toad'. I do not see how this translation can be justified. As to the words gandhapañcañgulika, parikkhepa and paṭṭa, I am not sure that I have understood them rightly. Rájúnaṁ with an inserted *u* which is usually prolonged as if the base were ráju. Aṭṭhí is the nominative and aṭṭhiṁ the accusative

he enlarged upon his ability. The king said: go and stay with our gardener. These two persons henceforth tend the garden. The newly arrived gardener, causing flowers to bloom, and fruits to be gathered, out of season, made the garden charming. The king being pleased with him, having discharged the old gardener, gave him (the charge of) the garden.

He finding the garden in his hands, sowed nimbas and paggavavallis round the amba-tree. Gradually the nimbas grew up. Their roots and branches were united and variously connected together. By this union with what was disagreeable and sour the sweet-fruited amba at last became bitter, with a taste like (that of) the nimba-leaf. Having discovered that the amba-fruits had become bitter the gardener ran away. Dadhivâhana having gone into the garden, (on) eating an amba-fruit but not being able to get

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case, see Clough's Páli Gram. p. 49. Paṭijagganti S. pratijágranti, from the root jágar, Clough's Páli Verbs p. 17, 17; Paggava is written phaggava in the Páli Voc. p. 81, 7; I cannot find any corresponding word in Sanscrit. Kasaṭa I suppose to be equal to S. kaṣṭa, an extension having taken place in the same way as in makasa, rahada etc. = maxa, hrada. Kakkáretvá I have translated conjecturally, supposing it to be cognate with the Sanscrit words kṛka, kṛkáta, karkaṭa, kṛkara, krakara, karkarí, gargara, all of which appear to be onomatopoetic; but I see now by B. & R.'s Wörterb. that the Sanscrit form should be kháṭkṛtya, which must be identical with káṭkṛtya. The whole phrase as given there, khátkṛtya niraṣṭhívat, likewise explains the following word nuṭṭhubhi, which stands, as it seems, by harmony of

down the juice of the amba, which had entered (his) mouth, (because it was) like that of the disgusting nimba, hawked and spit.

At that time Bodhisatta was his admonitor. The king having invited Bodhisatta, (on) asking him: „O learned (man)! of the usual care bestowed upon this tree nothing has been omitted, still its fruit has become bitter," what is the cause (of this)?" he recited the first stanza:

1. „This amba-tree was formerly
endowed with color, smell and flavor,
obtaining such a culture
why has this amba bitter fruit?"

Then telling (him) the cause of it Bodhisatta recited the second stanza:

2. „Thy amba, O Dadhiváhana,
is surrounded by nimbas,
the root (of the one) is united with the root (of the other),
the branches (of the one) embrace the branches (of the other):
by reason of (its) connection with the bad (nimbas),
therefore the amba has bitter fruit".

The king having heard his words, caused all the nimbas and paggavavallis to be cut off and (their) roots to be era-

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sound instead of nitthubhi from thubh (Páli Verbs p. 7, 26) = S. sthív. Parihára 'protection' Páli Voc. p. 129, 24. Ambáyam = ambo ayam. Pucimanda = S. picumanda. Nisevane, see the the note on Dhp. v. 225. Niyyádeti = S. niryátayati. Samodhánemi, according to Rask's 'Collection of Páli words' preserved in the Royal Library, signifies 'I collect'. It is a derivative from samavadhána, see Weber's Makasajátakam.

dicated, the sour earth entirely to be carried away and sweet earth to be brought to (it), and the amba to be tended with milk-water, sugar-water and fragrant water. By the union with sweet juices it again became sweet.

The king having handed over the garden to the original gardener, (at last) having lived to a full age, he passed away (and was rewarded) according to his deeds.

The Master having given this moral instruction, summed up the Játaka thus: „At that time I was the wise counsellor". The Dadhiváhana-Birth.

THE SOMADATTA-BIRTH.

„Thou didst (what was) right". This the Master related, while living at Jetavana, concerning the priest Láḷudáyi. He, forsooth, was not able, among two or three persons, to succeed in uttering a single word. Being of a very timid mind, when thinking: I will say one thing, he said another. Talking about this disposition of his,

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NOTES. Jetavana, see Burnouf's Introduction p. 22. Láḷudáyi = Udáyin the simpleton, from láḷa = S. láṭa, laṭa; compare the root lad or lal. Sárajja presupposes a Sanscrit word çáradya from çárada which, according to Wilson, means 'modest, diffident'. — The following story is substantially the same with that which we have in the commentary on Dhp. v. 152, although differing from it in the words.

the monks sat down in the Hall of Dhamma. The Master having arrived, asked: what do you now sit here talking about? and when they answered: truly about this, he (said): not (only) now, o monks, Láḷudáyi is of a very timid mind, (but) also formerly (he was) of a very timid mind, (and) thus having said he related a tale:

In (times) past, while Brahmadatta reigned in Bárá-ṇasí, Bodhisatta, having been born in a bráhmaṇa-family in the kingdom of Kásí, (and) after reaching the age of maturity, having acquired (all sorts of) accomplishments in Takkasilá, returned to (his) home, and (here) learning his parents' poverty, in order to relieve (his) distressed family, having asked leave of (his) parents, he went to Báráṇasí and served the king. He became dear (and) pleasing to the king.

Takkasilá = S. Taxaçilá B. & R.'s Wörterb.; one would expect Takkhasilá in Páli according to the usual change of letters, but so it is never written. This city is very often mentioned in the Páli Legends as a place where all such as were to be well educated, went in order to place themselves at the feet of a far-famed Master (disápámokkhácariya) who would teach them the Three Vedas and all liberal arts (tayo vede sabbasippáni ca). Goṇa Páli Voc. p. 65, 49; not in Sanscrit. Thaṁbhaka S. stambhaka 'stopping', Wilson. Yáceyyátha, mark the 2 pers. plur. of the potential, although the subject is tvaṁ 'thou'. Kásámase imperativus medii, from kas S. kṛṣ. Khattiya S. xatriya. Paguṇa, Páli Voc. p. 95, 18; S. praguṇa, which Clough in his Singh. Dict. renders 'honest, upright; straight; accustomed, habituated, trained or used to'. Tathárúpa

Then (it happened that) while his father got (his) living by ploughing with two oxen, one of them died. He went to Bodhisatta and said: „(my) dear (son), one ox (of mine) is dead, the work of ploughing does not proceed, ask the king for an ox". „(My) dear (father), not long ago the king (was) seen by me, now to ask for oxen (would) not (be) proper, do you ask" „(My) dear (son), you know not my timidity, forsooth I in the presence of two or three am not able to succeed (in my) speech, if I go into the presence of the king to ask for an (other) ox, I shall return after having given (him) the one (remaining)". „(My) dear (father), be it as it may, I cannot ask the king, but on the other hand, I will make you fit (for it)". „Well then, make me fit".

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means 'such'; then, I suppose, 'such (as required), suitable'. Paṇṇákára 'a present'; it is rarely written paṇṇakára, Páli Voc. p. 46, 24; Spiegel's Anecdota Pálica p. 74. The etymology thereof is unknown to me. Virajjhitvá I suppose to be the gerundive of rádh + vi, taken in the sense of aparádh. Sita S. smita. Tumhehi dinná bhavissanti, I am not sure of the meaning of these words. I think they must be understood, either: 'they are to be given by you', that is, 'you must give the present, it is not fit for me', or: 'they must have been given by you', that is, 'I do not know I have any, if I have, you must have presented me with them'. Bhaṇḍaka S. bháṇḍaka. Nivásana 'an inner or under garment', Clough's Singh. Dict. Sannitṭhána, my translation of this word is conjectural. Saññá S. sañjñá; Páli Voc. p. 13, 10 and 116, 96. Yoggá S. yogyá. Cinna, this is rather an interesting form, because it presupposes a weakening of the root car into cṛ.

Bodhisatta took (his) father, went to a cemetery choked with bîraṇa-grass, and having bound here and there (some) bundles of grass, gave them names, saying: this is the king, this the vice-king, (and) this the general, (whereupon) he showed them to (his) father successively, saying: „(my) dear (father), when thou hast gone to the presence of the king and said: (may) the great king be victorious, you shall ask for an ox by reciting this stanza," (and) so he taught him the (following) stanza:

„I (used to) have two oxen, O great king,
by means of which we plough the field;
of them one is dead, O Sire,
give (me) another, O khattiya!"

The bráhmaṇa having for a year made this stanza familiar to himself, he said to Bodhisatta: „(My) dear Somadatta, the stanza is familiar to me, now I am able to recite it in the presence of any one, lead me to the presence of the king."

He saying: well, (my) dear (father), and having caused (him) to take (with him) a suitable present, led (his) father to the presence of the king. The bráhmaṇa having said: (may) the great king be victorious, offered the present. The king said: „Somadatta, what is this bráhmaṇa to thee?" „(He is) my father, O great king." „For what purpose has he come?" At this moment the bráhmaṇa, in order to ask for the ox, reciting the stanza said:

„I (used to) have two oxen, O great king,
by means of which we plough the field;
of them one is dead, O Sire,
take the other, O khattiya!"

The king understanding that the bráhmaṇa had repeated (it) wrongly, smiled and said: „Somadatta, in your house I sup-

pose (there are) many oxen." „Great king, they must have been given by you (then)." The king being pleased with Bodhisatta ('s answer) gave the bráhmaṇa sixteen oxen, (several) ornamental articles and a village for his clothing, as a bráhmaṇa-present, and sent him away with great honor. The bráhmaṇa having mounted a carriage drawn by entirely-white Sindhu-horses, went with a great retinue to the village.

Bodhisatta sitting down together with his father in the carriage (said) on the way: „(my) dear (father), for a whole year I made you apt, but at the moment of your being accomplished, you gave the ox to the king," (and) having said so he recited the first stanza:

„Steadily attentive, thou didst (what was) right,
for a year in (the cemetery) full of bíraṇa-grass,
(but) alteredst the chief word, when thou enteredst the assemblage;
no training protects the (man) with little brains."

Whereupon the bráhmaṇa, having heard his words, recited the second stanza:

„He who asks (for anything), dear Somadatta,
runs a double (risk):
(viz.) loss and the acquirement of wealth,
for such is the nature of asking."

The Master having given this moral instruction, summed up the Játaka thus: „At that time Somadatta's father was Láḷudáyi, and Somadatta I. The Somadatta-Birth.

THE JAVASAKUNA-BIRTH.

„We have done thee a service". This the Master related, while living at Jetavana, concerning Devadatta's

ingratitude, etc. „Not only now, O bhikkhus, (but) also in former existences Devadatta was ungrateful“, so having said he related a tale:

In (times) past, when Brahmadatta reigned in Bárá-ṇasí, Bodhisatta was born in the region of Himavanta as a Rukkhakoṭṭhaka-bird. Now (it happened that) while a Lion was eating flesh, a bone stuck in (his) throat. The throat swelled, he is unable to take food, vehement are the pains (which afflict him). Then the bird, (as he was) looking out for food, perched upon a branch, seeing him, asked: „friend, what ails thee?“ He told the cause. „I might, friend, free thee of that bone, but by (reason of my) fear I dare not enter thy mouth, (for) thou mightst eat me“. „Don't be afraid, friend, I will not eat thee, (pray) save my life“. He, (having answered) „well then!“ (and) having caused him to

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NOTES. Pe occurs often in the Páli books as a sign of omission, and evidently means 'etc.' It must be an abbreviation of some word, but of what I do not know. In B pe has unjustly been left out, for, in accordance with the opening of most of the other Játakas, we must supply nearly as follows: Ekadivasaṁ hi bhikkhú dhammasabháyaṁ kathaṁ samuṭṭhápesuṁ, Satthá ágantvá 'kãya nu 'ttha bhikkhave etarahi kathâya sannisinnâ' ti pucchitvá 'imáya námâ' ti vutte; then comes: na bhikkhave Devadatto, etc. — The following fable is found abbreviated in La Loubère's Description du Siam, Tome 2nd, p. 19; in the occidental versions we find it with the Greeks in Babrius (see Lewis' edition p. 96 *λύκος καὶ ἐρῳδιός*) and with the Romans in Phædrus (1, 8: Lupus et Gruis). Koṭṭhaka must be S. koyaṣṭika, see B. & R.'s Wörterb., 'a small white crane'; rukkha-koṭṭhaka is per-

lie down on (his) left side, (but) thinking: who knows what this (fellow) will do, (and therefore) having placed a small stick between his under- and upper-jaw, so that he could not close (his) mouth, entered (his) mouth and struck one end of the bone with (his) beak. The bone dropped and fell out. He, after having caused the bone to fall, going out of the lion's mouth, and causing also the small stick to fall by striking it with (his) beak, having gone out, sat down upon a branch. The lion, having got well, one day, having killed a forest-buffalo, eats (it). The bird, thinking: I will sound him, sat down on a branch above him and conversing with him pronounced the first stanza:

1. „We have done thee a service
(according to) what power we had:
King of animals! homage to thee!
Shall we get anything (from thee)?"

Having heard this, the lion pronounced the second stanza:

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haps a species of it nestling in trees or near woods. Laggi aorist of the verb lag, conjugated according to the 4th class. So also in Prakrit, compare Cowell's Prákṛta-Prakáça p. 171. Uddhumáyi aorist of the verb dham S. dhmá, Páli Verbs p. 9, 12. Gocara can in Páli mean 'food'; compare the passage: Kákí 'putto me' ti saññáya mukhatuṇḍakena gocaraṁ áharitvá taṁ paṭijaggi, in Játaka 326, which I give below. Pasuta S. prasita, see the note on Dhp. v. 166. Samma I have translated conjecturally; it seems to be the same as S. çarman, which, according to Wilson's Sanscrit and Carey's Bengalee Dict., is 'an appellation or title given to brahmuns'. Vímaṁsissámi S. vimarśiṣyámi, is commonly written with a long í, for what reason I do not know. Akaraṁbase

2. „As I feed on blood
(and) always hunt for prey,
it (is) much that thou still livest,
having got in between (my) teeth!“

Having heard this, the bird pronounced the two other stanzas:

3. „An ingrate, who does no (good),
(and) does not return what has been done (to him),
in whom there is no gratitude, —
to serve him is useless.

4. Whose friendship is not acquired
by a manifest (good) deed,
from him softly (one) should draw back
not envying (him and) not abusing (him)“.

Thus having spoken that bird flew away.

The Master having given this moral instruction, he summed up the Játaka thus: At that time the Lion was Devadatta and the Bird I. The Javasakuṇa-Birth.

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and aḥuvamhase aorists. Labhámase imperative in the sense of future, compare yamámase Dhp. v. 6. In a corrupted form we find this and the following verse in Dhp. p. 147. Ludda and luddaka are usually written thus im Páli, compare Clough's Páli Gram. p. 84 and 139, Páli Voc. p. 68, 16; 133, 61; 146, 29. Ludda must be identical with S. lupta, loptra, lotra, 'booty, plunder', see Wilson's Dict. Anussuyyaṁ the present participle of a root ussuyy or usúy, probably S. irṣy; compare Clough's Páli Gram. p. 135: dujjaná guṇavantá (read: guṇavantánaṁ) usúyanti, 'the wicked detest (to) the virtuous'; likewise in Çakuntalá the reading Anusúyá.

II, 4, 9. THE SIHACAMMA-BIRTH.

„That is not the roar of a lion". This the Master related, while living at Jetavana, concerning Kokálika. The latter was, namely, at that time desirous of reciting the sarabhañña. The Master having heard this incident, related a tale:

In times past, while Brahmadatta reigned in Báránasí, Bodhisatta having been born in an agricultor's family, when grown up gained his livelihood by tilling the ground.

At this time a merchant wanders about trafficking by the help of an ass. In every place he comes to, having taken his merchandise from the back of the ass, he clothes him in a lion's skin and lets him loose into the rice and barley fields. The watchers of the field, on seeing him and believing him to be a lion, dare not approach.

NOTES. Kokálika an accomplice of Devadatta, Buddha's cousin and his adversary; compare Sp. Hardy's Manual p. 326 and 454. Sarabhañña, in elucidation of this word I subjoin the Daddara-játaka. Pavatti, Páli Voc. p. 13, 10 and 136, 76 'topic'. The following fable is substantially the same with those we find in Pañcatantra p. 224, Babrius (ed. Lewis) 2d part p. 43; compare Pantschatantra übersetzt von Th. Benfey, Theil I, p. 462. Kasi S. krṣi. Gadrabhabhárakena with as much as an ass could be loaded with? Vohára S. vyavahára. Párup or párúp, that is: pra + rup, occurs often in Páli, evidently in the sense of 'to clothe, to dress'; the participle of it is páruto, by elision, I suppose, instead of párupito.

One day, then, this merchant having taken his stand at the entrance of a town, while causing his breakfast to be prepared, lets loose the ass into a barley field, having previously clothed him in the lion's skin. The watchers of the field believing him to be a lion and not daring to approach him, went home and told the matter. The inhabitants of the whole town, after seizing their weapons, while blowing the conchs and sounding the drums, drew near to the field, and shouted aloud. Terrified with the fear of death, the ass brayed like an ass. Knowing him then to be an ass, Bodhisatta pronounced the first stanza:

1. „That is not the roar of a lion,
nor a tiger, nor a panther;
clothed in a lion's skin
a wretched ass roars".

The inhabitants of the town, also knowing him to be an ass, killed him by breaking his bones, and went away, carrying with them the lion's skin. The merchant then, having come and seen the unfortunate ass, pronounced the second stanza:

2. „For a long time, indeed, the ass did eat
that green barley,
clothed in a lion's skin;
but when roaring he committed himself."

While he said this, the ass died there.

The Master having given this moral instruction, he summed up the Játaka thus: „At that time the ass was Kokálika, but the wise agricultor I." The Sîhacamma-Birth.

Jamma, see Dhp.

II, 7, 5. THE KACCHAPA-BIRTH.

„He killed himself, verily". This the Master related, while living at Jetavana, in reference to Kokálika. The matter will appear in the Great Takkári-Játaka. At that time the Master, furthermore, said: „O bhikkhus, not only now has Kokálika been killed by his talk, but he was also formerly killed", and having said this he related a tale:

In times past, while Brahmadatta reigned in Báráṇasí, Bodhisatta having been born in the family of a minister, when grown up became the king's mentor. Now this king was very talkative; when he spoke there was no occasion for others to say anything. Bodhisatta who wishes to do away with this talkativeness of his, walks about reflecting on an expedient.

And at this time there lives a tortoise in a lake in the Himavanta-region. Two young hamsas seeking for food, made acquaintance with him. Having become intimate with the tortoise they said to him: „friend tortoise, our dwelling-place is in Himavanta, on the mountain Cittakúṭa, in the cave Kañcana, the region is charming, wilt thou go

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NOTES. Mahátakkárijátaka must be the same with Mahátakkáriyajátaka (XIII, 8) which relates to Kokálika. — The following fable is found in Dhp. p. 418 and Pañcatantra p. 76; cognate ones we meet with among the Greeks and Romans, see Babrius (ed. Lewis) I. p. 122, and Phædrus (ed. Orellius) p. 55 and 128; compare Benfey's Pantschatantra I. p. 239. I give below the Kokálikajátaka, which is akin to this. Bahubháṇin, compare Dhp. v. 227.

there with us"? „What am I to do, to go there"? „We will take thee and carry thee, if thou art able to hold thy tongue and not say anything to any one". „I will hold my tongue, take me and carry me along with you". Well!" said they, let the tortoise take hold of a stick with his teeth, and having themselves each seized one end of it, they rose in the air. The children of the town on seeing him thus borne along by the hamsas, said: „two hamsas are carrying a tortoise by means of a stick". The tortoise, being desirous to say: „if my companions carry me along with them, what is that to you, O wicked slaves!" and thus letting go the stick from his mouth at the very time he, on account of the great rapidity of the hamsas, had arrived above the king's dwelling in the city of Báránasí, fell down into the open court and was cut in twain. „A tortoise has fallen down into the open court and is cut in two", was the general cry.

The king taking Bodhisatta with him went to the place surrounded by his ministers, and seeing the tortoise asked Bodhisatta: „O wise man! how has it come to pass that he

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Amhákam saddhim, it is surprising to find saddhim governing a word in the genitive case, one would expect: amhehi saddhim. Dams S. damç, in Clough's Páli Verbs p. 16, 9 it is written dams. Uparibhága means properly 'the space above', but there it is turned into a preposition implying 'above'. Datṭha 'bitten', *d* has not been changed into ḍ, it being counteracted by the linguals at the end of the word. Dvebhága must be an adjective, 'parted in two'. Ákásañgaṇa I have translated conjecturally. It seems that it ought to have been ákasato patitvá as below. Paṭikaṁkha would

has fallen down here.“ Bodhisatta said to himself: „long wishing for an opportunity, and wanting to advise the king, I walk about reflecting on a means, (now I have found it), this tortoise must have become intimate with the hamsas; in order to carry him away to Himavanta they have let him take hold of a stick with his teeth, and have risen in the air; he then, having heard some one speak, not being able to hold his tongue, but desirous of saying something, must have let go the stick, and has thus fallen down from the air and met with his death;“ thinking thus he said: „truly, O great king, too talkative and infinitely prating people will suffer such pain“, and pronounced these stanzas:

1. „The tortoise, verily, killed himself,
while raising his voice;
when holding the stick fast
he killed himself by his speaking.

2. Having seen this, O thou strongest of men!
speak appropriate, not unseasonable language;
thou seest that the tortoise met with an accident
on account of his talkativeness.“

The king knowing him to speak in reference to himself, said: „O wise man, thou speakest about us“. Bodhisatta said: „O great king, be it thou or any one else, every one speaking immoderately will meet with such an accident; to

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in Sanscrit be pratikámxa. Kaṭṭha S. kástha. Sakí S. svakí. Kathesi must here be the 1 person aorist, instead of kathesim.

make this evident I have spoken.“ The king henceforward desisting (from his bad habit) became a man of few words.

The Master having given this moral instruction, summed up the Játaka thus: „At that time the tortoise was Kokálika, the two young hamsas the two great theras, the king Ánanda, but the wise minister I“. The Tortoise-Birth.

II, 3, 2. THE DADDARA-JÁTAKA.

Ko nu saddena maḷatá ti. Idaṁ Satthá Jetavane viḷaranto Kokálikaṁ árabbha kathesi. Tasmiṁ ḷi kále baḷú[a] baḷussutá bhikkhú Manosilátale[b] nadamáná[c] taruṇasíḷá[d] viya Ákásagaṅgaṁ[e] otárentá[f] viya ca saṅghamajjhe padabháṇaṁ[g] bhaṇanti. Kokáliko tesu padabháṇaṁ[h] bhaṇantesu[i] attano tucchabhávaṁ[j] ajánitvá[k] 'aḷam pi[l] padabháṇaṁ[g] bhaṇissámíti' bhikkhúnaṁ antaraṁ[m] pavisitvá 'amḷákaṁ padabháṇaṁ[g] na pápenti, sa ce amḷákam pi pápeyyuṁ[n] mayam[o] pi bhaṇeyyámá'[p] ti[q] bhikkhusaṅghassa námaṁ agaḷetvá va tattha tattha kathento áḷiṇḍati. Tassa sá kathá bhikkhusaṅghe pákaṭá játá. Bhikkhú 'vímaṁsissáma[r] táva nan' ti saññáya[s] evam áḷaṁsu: 'avuso Kokálika[t] ajja saṅghassa padabháṇaṁ[u] bhaṇá'[v] ti. So attano balaṁ ajánitvá[x] va sádhú ti sampaṭic-

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[a] B omits baḷú. [b] B adds nisinná. [c] B síḷanádaṁ nadantá. [d] B taruṇasíḷo. [e] B ákásagaṅgaṁ. [f] B otaranto, C otárento. [g] C padabhánaṁ, B sarabháṇaṁ. [h] B sarabháṇaṁ. [i] C bhaṇantesu. [j] C tucchakucchibhávaṁ. [k] B ajánetvá and adds va. [l] B aḷi. [m] B aṇantaraṁ. [n] B amḷákaṁ pápuṇeyya. [o] B mayaṁ. [p] C bhaneyyámá. [q] B vá. [r] B vimaṁ-. [s] C saṁñáya, B paññáya. [t] C kokáliya. [u] B sarabháṇaṁ. [v] B bhaṇáḷi. [x] C jánitvá, B ajánetvá.

.chitvá 'ajja padabhánaṁ[u] bhaṇissámîti' attano sappáyaṁ yágum pivi[y], khajjakaṁ khádi, sappáyen' eva[z] súpena bhuñji. Suriye[æ] atthaṁgate[ø] dhammasavanassa kále ghosite bhikkhusaṁgho sannipati. So kaṇṭakaraṇḍavaṇṇaṁ[a] kásávaṁ nivásetvá kaṇṇikárapupphavaṇṇaṁ párupitvá[b] saṁghamajjhaṁ[c] pavisitvá there[d] vanditvá alaṁkataratanamaṇḍape paññattadhammásanaṁ[e] abhirúḷhitvá vicitravíjaniṁ[f] gaḷetvá 'padabhánaṁ[g] bhaṇissámîti' nisídi. Ṭávad ev' assa sarírá sedá muccimsu[h], sárajjaṁ okkami. Pubbagáthâya paṭhamapadaṁ udáḷháritvá[i]. anantaraṁ[j] na passi. So kampamáno ásaná oruyha lajjito saṁghamajjhá[k] apakkamma attano parivenaṁ agamási. Aññe[l] bahussutabhikkhu[m] padabhánaṁ[n] bhaṇi[o]. Tato paṭṭhâya bhikkhú tassa tucchabhávaṁ jániṁsu[p]. Ath' ekadivasaṁ bhikkhú dhammasabháyaṁ[q] kathaṁ samuṭṭhápesuṁ[r]: 'ávuso paṭhamaṁ Ḳokálikassa tucchabhávo dujjáno, idáni pan' esa sayaṁ naditvá[s] pákaṭo[t] játo' ti. Satthá ágantvá 'káya nu 'ttha bhikkhave etarahi kathâya sannisinná' ti pucchitvá 'imáya námá' ti vutte 'na bhikkhave idán' eva Kokáliko[u] naditvá[v] pákaṭo[t] játo pubbe pi naditvá pákaṭo[t] ahosîti' vatvá atîtaṁ áhari:

Atîte Bárâṇasiyaṁ Brahmadatte rajjaṁ kárente

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[y] C khípi. [z] C sampáneva. [æ] B súriye. [ø] B aṭhaṅgamite [a] B kondikaraṇṇaṁ. [b] B párumpetvá. [c] B -majhe [d] B theraṁ. [e] C paṁñatta-, B paññattha-. [f] B cittabíjáni. [g] C padabhánaṁ, B sarabhánaṁ. [h] B muñcisu. [i] B udáḷharetvá. [j] B antaraṁ. [k] C -majjhaṁ. [l] C aṁño, B aññe. [m] C bahussutabhikkhú, B báḷhussutá bhikkhu. [n] B sarabhánaṁ. [o] B bhaṇisuṁ. [p] B janísu. [q] B dhammasabháyaṁ bhikkhu [r] B samuṭhapesuṁ. [s] B disvá. [t] B pákato. [u] B Kokáliko idáneva. [v] B nadisvá.

Bodhisatto Himavantapadese[x] sîhayoniyam nibbattitvá[y] bahunnam[z] sîhánam rájá ahosi. So anekasîhapariváro[æ] Rajataguhâyam vásam kappesi. Tassa[ø] avidúre ekissá guhâya eko sigálo[a] pi vasati. Ath' ekadivasam deve[b] vassitvá vigate sabbe sîhá[c] sîharájass' eva[d] guhádvâre sannipatitvá sîhanádam nadantá sîhakîlam kîlimsu. Tesam[e] evam naditvá kîlanakále so pi sigálo[a] vassi[f]. Sîhá tassa saddam sutvá 'ayam pi[g] sigálo[a] amhehi saddhim nadatîti' lajjitá tunhî ahesum. Tesam tunhîbhútakále Bodhisattassa putto sîhapotako 'táta ime sîhá naditvá naditvá[h] sîhakîlam kîlantá etassa saddam sutvá lajjáya tunhî játá, ko nám' eso attano saddena attánam jánápetîti' pitaram pucchanto pathamam gátham áha:

1. Ko nu saddena mahatá
abhinádeti daddaram,
kim[i] sîhá na-ppatinandanti[j],
ko nám' eso migádhibhú[k] ti.

(Tattha abhinádeti daddaran[l] ti 'daddaram[m] pabbatam[n] ekanádam karoti, migádhibhú[o] ti[p] pitaram álapati, ayam h'ettha[q] attho: migádhibhú[r] migajetthaka sîharája pucchámi tam 'ko nám' eso' ti.) Ath' assa vacanam sutvá pitá dutiyam gátham áha:

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[x] B Himavantappadese. [y] C nibbattetvá. [z] B bahunam. [æ] C anekehi sîhehi sîhapariváro. [ø] B tassá. [a] B singálo. [b] C devo. [c] B omits sîhá. [d] B sîharájassa. [e] C tesu. [f] B so singálo pi nadati. [g] B ayam and omits pi. [h] B omits the last naditvá, C has added this. [i] B tam. [j] B sîha nappatinadanti. [k] B magábhibhu. [l] C daddaram. [m] C daddara. [n] B rajatapappatam. [o] B migábhibhu. [p] B adds tam. [q] B ayam etta. [r] B migábhibhu ti.

2. Adhamo migajátánaṁ
sigálo táta vassati,
játiṁ assa jigucchantá
tuṇhí síhá samacchare ti.

(Tattha samacchare ti, san ti upasaggamattaṁ, acchantîti attho, tuṇhí acchanti, tuṇhí hutvá nisídantîti vuttaṁ hoti, potthakesu pana samacchare ti likhanti.)

Satthá 'na bhikkhave Kokáliko idán' eva attano nádena[t] attánaṁ pákaṭaṁ[u] karoti pubbe pi akási yevá' ti[v] desanaṁ áharitvá játakaṁ samodhánesi: 'Tadá sigálo[x] Kokáliko ahosi, síhapotako Ráhulo, síharájá pana ahaṁ evá' ti. Daddara-játakaṁ[y].

IV, 4, 1. THE KOKÁLIKA-JÁTAKA.

Yo ve kále asampatte ti. Idaṁ Satthá Jetavane viharanto Kokálikaṁ árabbha kathesi. Vatthuṁ Takkáriyajátake[a] vitthárítaṁ[b].

Atíte pana[c] Báránasiyaṁ Brahmadatte rajjaṁ kárente Bodhisatto tassa amaccaratanaṁ[d] ahosi. Rájá bahubháṇi[e] ahosi. Bodhisatto 'tassa taṁ bahubháṇitaṁ[f] nisedhessámîti' ekaṁ upamaṁ upadhárento vicarati. Ath' ekadivasaṁ rájá uyyánaṁ gantvá[g] maṅgalasilápaṭṭe nisídi. Tass'

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[s] B su. [t] B omits attano nádena. [u] B pákaṭaṁ. [v] B adds vatvá imaṁ dhamma. [x] B siṅgálo. [y] B adds dutiyaṁ.

[a] C Takkárika-. [b] B virittáritaṁ eva atitaṁ áhari. [c] B omits pana. [d] B amacco ovádako. [e] both MSS. -bháni. [f] both MSS. -bhánitaṁ. [g] B gato.

upari ambarukkho atthi. Tatth'[h] ekasmiṁ kákakulávake kálakokilá[i] attano aṇḍakaṁ nikkhipitvá agámási. Kákí[j] taṁ kokilaṇḍakaṁ[k] paṭijaggi. Aparabhâge tato kokilapotako[l] nikkhami. Kákí[j] 'putto me' ti saññáya[m] mukhatuṇḍena[n] gocaraṁ áharitvá taṁ paṭijaggi. So avirúḷhapakkho[o] akále yeva kokilaravaṁ ravi. Kákí[j] 'ayaṁ idán' eva táva[p] aññaṁ[q] ravaṁ ravati[r], vaḍḍhento[s] kiṁ karissatîti' tuṇḍena[t] koṭṭetvá[u] máretvá kulávaká pátesi. So rañño pádamúle pati. Rájá Bodhisattaṁ pucchi: 'kim etaṁ saháyá' ti. Bodhisatto 'ahaṁ rájánaṁ vinetuṁ[v] ekaṁ upamaṁ pariyesámi, laddhá dáni p' esá'[x] ti cintetvá: 'mahárája atimukhará akále bahubháṇino[y] evarúpaṁ labhanti, ayaṁ mahárája kokilapotako kákiyá puttho[z] avirúḷhapakkho akále yeva[aa] viravi[o], atha naṁ kákí 'nâyaṁ mama puttako' ti ñatvá mukhatuṇḍena koṭṭetvá[a] máretvá kulávaká[b] pátesi, manussá vá hontu tiraccháná vá akále[c] bahubháṇino[d] evarúpaṁ dukkhaṁ anubhavantîti' vatvá imá gáthá abhási:

1. Yo ve kále asampatte
ativelaṁ pabhásati[e]
evaṁ so níhato[f] seti[g]
kokiláyêva[h] atrajo.

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[h] B tatr'. [i] C kálakokilá. [j] B káki. [k] C kokiḷaṇḍakaṁ, B kokilabhaṇḍaṁ. [l] C kokiḷa-. [m] C saṁñáya. [n] C -tuṇḍakena. [o] B avirulha-. [p] B omits táva. [q] C aṁñaṁ. [r] B varaṁ ravi. [s] B vasanto. [t] B taṇḍukena. [u] C koṭṭhetvá, B koṭetvá. [v] B piváretuṁ. [x] B mesá. [y] C bahubhánino. [z] B kiliyá putto. [aa] B adds kokiḷaravaṁ. [o] B ravi. [a] C koṭhetvá, B koṭetvá. [b] C omits kulávaká. [c] B adds ca. [d] both MSS. -bháṇino. [e] B pi bhásati. [f] C níhato. [g] B seṇi. [h] B kokiláviya.

2. Na hi sattham sunisitam[i]
visam halâhalam[w] iva
evam nikatthe[j] páteti
vácá dubbhásitá yathá.

3. Tasmá kále akále vá[k]
vácam rakkheyya pandito,
nâtivelam pabháseyya
api attasamam pi ca[l].

Yo ca[m] kále mitam bháse[n]
matipubbo vicakkhano[o]
sabbe amitte ádeti
supanno[p] uragam[q] iva ti.

(Tattha kále asampatte ti attano vacanakále appatte[r], ativelan ti velátikkantam[s] katvá atirekappamánam[t] bhásati, halâhalam iva ti halâhalam iva, nikatthe[u] ti tasmim khane appamattake kále, tasmá ti yasmá sunisitam sattham[v] halâhalavisato pi[x] khippataram dubbhásitavacanam eva páteti tasmá, kále akále vá[y] ti vattum[z] yuttakále ca akále ca[aa] vácam rakkhetha[o] ativelam na bháseyya api attaná same ti nánákarane pi puggale ti attho[a], matipubbo ti matipure[b] cárikam katvá kathanena matipubbo, vicakkhano[c] ti

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[i] B sattam sunissitam. [w] both MSS. -halam. [j] B nikaledha. [k] B kále vá akále. [l] B attasamamhi vá. [m] B va. [n] B mitabhásase. [o] C vicakkhano. [p] both MSS. supanno [q] B uragam. [r] B asampatte. [s] B velam atikkantam. [t] C atirekapamánam. [u] B nikadhe. [v] B sunissitasattá. [x] B ti. [y] B tasmá kále vá. [z] B vatthum. [aa] B omits ca akále ca. [o] C rakkhateva, B adds ativelam rakkhetha. [a] C anto [b] B matipúre. [c] C vicakkhano.

ñáṇena vicáretvá atthavindanapuggalo[d] vicakkhaṇo[e] náma, uragam[e] ivá ti uragam iva[f], idaṁ vuttaṁ hoti: yathá supaṇṇo samuddaṁ khobhetvá mahábhogaṁ uragaṁ[g] ádeti gaṇháti[h] ádiyitvá ca[i] naṁ[j] simbaliṁ áropetvá maṁsaṁ khádati evam eva[k] yo matipubbaṅgamo[l] vicakkhaṇo[e] vattuṁ[m] yuttakále mitaṁ bhásati so sabbe amitte[n] ádeti gaṇháti[o] attano vase vattetîti.) Rájá Bodhisattassa dhammadesanaṁ sutvá tato paṭṭháya mitabháṇi[p] ahosi yasañ c' assa[q] vaḍḍhetvá[r] mahantataraṁ adási.

Satthá imaṁ desanaṁ[s] áharitvá játakaṁ samodhánesi: 'Tadá kokilapotako Kokáliko ahosi, paṇḍitámacco[t] pana ahaṁ evá' ti. Kokálikajátakaṁ[u].

In conclusion I now give a Játaka both in the Páli version of the southern Buddhism, and in the Sanscrit version of the northern Buddhism.

IV, 2, 6. THE SASA-JÁTAKA.

Satta me rohitá macchá ti. Idaṁ Satthá Jetavane viharanto sabbaparikkháradánaṁ árabbha kathesi. Sá-

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[d] B attacintana-. [e] so both MSS. [f] B uragaṁ idha. [g] B omits uragaṁ. [h] C gaṇhati, B kaṇháti. [i] B va. [j] B na. [k] C evamevaṁ. [l] C atipubbagamo, B omits yo. [m] B vatthuṁ. [n] B omits amitte. [o] C gaṇhati. [p] C mitabháni. [q] C yasaṁ cassa, B yasañcasa. [r] B vadhitvá. [s] B dhammadesanaṁ. [t] B paṇḍitaamacco. [u] B adds paṭhamaṁ.

vatthiyaṁ kir'[a] eko kuṭumbiko buddhapamukhassa bhikkhusaṁghassa[b] sabbapariklkhárádánaṁ sajjetvá[c] gharadvára 'maṇḍapaṁ káretvá buddhapamukhaṁ bhikkhusaṁghaṁ nimantetvá sajjitamaṇḍape paññattavarásanesu[d] nisídápetvá nánaggarasapaṇítadánaṁ[e] datvá puna svátanáya puna svátanáyá[f] ti sattáhaṁ nimantetvá 'sattame divase buddhapamukhánaṁ pañcannaṁ bhikkhusatánaṁ sabbaparikkhára adási. Satthá bhattakiccávasáne anumodanaṁ karonto 'upásaka tayá pítisomanassaṁ kátuṁ vaṭṭati[w], idaṁ hi dánaṁ náma poráṇakapaṇḍitánaṁ vaṁso (?), poráṇakapaṇḍitá hi sampattayácakánaṁ jívitaṁ pariccajitvá attano maṁsam pi[g] adaṁsú' ti vatvá tena yácito atítaṁ áhari:

Atíte Bárāṇasiyaṁ Brahmadatte rajjaṁ kárente Bodhisatto sasayoniyaṁ nibbattitvá[h] araññe vasati. Tassa[i] pana arañnassa ekato pabbatapádo[j] ekato[k] nadí[l] ekato[m] paccantagámako ahosi. Apare pi 'ssa tayo sahává ahesuṁ: makkaṭo[n] sigálo[o] uddo[p] ti. Te cattáro pi[q] paṇḍitá ekato vasantá attano attano[r] gocaraṭṭháne gocaraṁ gahetvá sáyanhasamaye[s] ekato sannipatanti. Sasapaṇḍito 'dánaṁ dátabbaṁ sílaṁ rakkhitabbaṁ uposathakammaṁ kátabbaṁ' ti tiṇṇaṁ jánánaṁ ovádavasena dhammaṁ deseti[t]. Te tassa ovádaṁ sampaṭicchitvá attano attano nivásagumbaṁ[u] pavisitvá vasanti. Evaṁ kále gacchante[v] ekadivasaṁ Bodhisatto ákásaṁ oloketvá

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[a] B kira. [b] C omits bhikkhu. [c] B visajjetvá. [d] B paññávarabuddhásane. [e] B -paṇitabhojanaṁ. [f] C sváyatanáya puna sváyatanáyá. [w] both MSS. vaṭṭatíti. [g] B maṁsaṁ, and omits pi. [h] B nippattitvá. [i] B tadá. [j] C -páde. [k] C eko. [l] B omits ekato nadí. [m] C eko. [n] B adds ca. [o] B siṅgálo ca. [p] B adds cá. [q] B omits pi. [r] B omits the one attano. [s] C sáyanha-. [t] B desesi. [u] B vásagumpaṁ.

candaṁ disvá 'sve[x] uposathadivaso' ti ñatvá itare tayo áha: 'sve uposatho[y], tumhe tayo pi[z] janá sílaṁ samádiyitvá[æ] uposathiká[ø] hotha, síle patiṭṭháya dinnadánaṁ[a] mahapphalaṁ hoti, tasmá yácake sampatte tumhehi khádituábbáharato[b] datvá khádeyyáthá' ti. Te sádhú ti sampaṭicchitvá attano attano[c] vasanaṭṭhánesu vasitvá (vasiṁsu?) punadivase tesu uddo páto va 'gocaraṁ pariyesissámîti' nikkhamitvá Gaṅgátíraṁ[d] gato. Áth' eko bálisiko[e] satta[f] rohitamacche uddharitvá valliyá ávuṇitvá netvá[g] Gaṅgátíre[h] válikáya[i] paṭicchádetvá macche gaṇhanto[k] Adho-Gaṅgaṁ[l] bhassi[m]. Uddo macchagandhaṁ ghávitvá válikaṁ[n] viyúhitvá macche disvá níharitvá[o] 'atthi nu kho imesaṁ[p] sámiko'[q] ti tikkhattuṁ ghosetvá sámikaṁ apassanto valliyaṁ[r] ṭhasitvá netvá[s] attano vasanagumbe ṭhapetvá 'veláyam eva khádissámîti' attano sílaṁ ávajjanto nipajji. Sigálo pi[t] nikkhamitvá gocaraṁ pariyesanto ekassa khettagopakassa kuṭiyaṁ dve maṁsasúláni ekaṁ godhaṁ ekañ ca dadhivárakaṁ[u] disvá 'atthi nu kho etassa[v] sámiko'[q] ti tikkhattuṁ ghosetvá sámikaṁ adisvá dadhivárakassa uggahanarajjukaṁ[x] gíváya

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[w] B omits evaṁ kále gacchante. [x] B omits sve. [y] B adds ti. [z] B pí tayo: [æ] B samádayi. [ø] B adds ca. [a] B dinnaṁ dánaṁ. [b] B omits mahapphalaṁ --- hárato. [c] C omits the one attano. [d] B gaṅgátíra, C gaṁgátíraṁ. [e] B gámavásiyathe. [f] B omits satta. [g] B vallihá ávunitvá, and omits netvá. [h] C gaṁgá-. [i] B válukaṁ viyúhitvá. [k] B gaṇhattáya. [l] B atthogaṅgá, C adhogaṁgaṁ. [m] B gacchati. [n] B válukaṁ. [o] B niharitvá. [p] B etesaṁ. [q] B adds no vá. [r] B vallikaṁ. [s] C omits netvá. [t] B siṅgálo, omits pi, and adds vasanaṭhánato. [u] B maṁsasulá ca gomaṇo ca ekaṁ dadhivárakañ ca. [v] B etesaṁ. [x] C uggáhanarajjukaṁ, B uggahakaraj-.

pavesetvá ṁaṁsasúle[y] ca godhañ[z] ca mukhena ḍasitvá netvá attano sayanagumbe[æ] ṭhapetvá 'veláyaṁ eva khádissámîti' attano sílaṁ ávajjanto nipajji[w]. Makkaṭo pi[a] nikkhamitvá[a] vanasaṇḍaṁ pavisitvá aṁbapiṇḍiṁ áḷharitvá attano[b] vasanagumbe ṭhapetvá 'veláyaṁ eva khádissámîti' attano sílaṁ ávajjanto nipajji[w]. Bodhisatto pana 'veláyaṁ eva[c] nikkhamitvá dabbatiṇáni khádissámîti' attano vasanagumbe[d] yeva nipanno[e] attano sílaṁ ávajjanto[f] cintesi: 'mama santikaṁ ágatánaṁ yácakánaṁ tiṇáni dátuṁ na sakkoti (sakkomi?)[g], tilataṇḍuládayo mayḥaṁ n'atthi, sa ce me santikaṁ yácako ágacchissati attano saríramaṁsaṁ dassámîti'. Tassa sílatejena Sakkassa Paṇḍukambalasilásanaṁ uṇhákáraṁ dassesi. So ávajjamáno imaṁ káraṇaṁ[h] disvá 'sasarájaṁ[i] vímaṁsissámîti' paṭhamaṁ uddassa vasanaṭṭhánaṁ[j] gantvá bráḥmaṇavesena aṭṭhási. 'Bráḥmaṇa kimatthaṁ ṭhito sîti' ca[k] vutte 'paṇḍita sa ce kíñci áḷháraṁ labheyyaṁ uposathiko ḥutvá samaṇadhammaṁ kareyyan'[l] ti. So 'sádhu dassámi te áḷháran'. ti tena saddhiṁ sallapanto[m] paṭhamaṁ gáthaṁ áha:

1. Satta me roḥitá macchá
udaká thalam ubbhatá,
idaṁ bráḥmaṇa me atthi,
etaṁ[n] bhutvá vane vasá ti.

(Tattha thalam ubbhatá ti udakato thale ṭhapitá thale

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[y] B dve maṁsasulá. [z] B gocakañ. [æ] B omits sayana. [w] B omits nipajji. [a] B omits pi. [a] C omits nikkhamitvá. [b] C omits attano. [c] B adds vasanaṭhánato. [d] C omits vasana. [e] B nisinno. [f] C omits attano sílaṁ ávajjanto. [g] B ágatá yácaká nina kháditum na sakkuneyya. [h] B idaṁ karaṇaṁ. [i] B sasajáni. [j] B uddassu vasaṭhánaṁ. [k] B omits ca. [l] B ḥutvá bhaveyyan. [m] B sallapento. [n] C etam.

patiṭṭhitá kenâpi vá uddhaṭá[o], etaṁ bhutvá ti etaṁ mama[p] santakaṁ macchâhâraṁ pacitvá bhuñjitvá[q] samaṇadhammaṁ karonto ramaṇíye[r] rukkhamúle nisinno imasmiṁ vane vasá ti). Bráḥmaṇo 'páṭo va[s] táva ḥotu pacchá jánissámîti' sigálassa[t] santikaṁ gato tenâpi 'kimatthaṁ ṭhito sîti' vutte[u] tath' evâḥa. Sigálo[t] 'sádhu[v] dassámîti' tena saddhiṁ sallapanto[m] dutiyaṁ gáthaṁ áḥa:

2. Dussam me khettapálassa
rattibhattaṁ apábhataṁ
maṁsasúlá ca dve godhá[x]
ekañ ca dadhivárakaṁ,
idaṁ bráḥmaṇa me atthi,
etaṁ bhutvá vane vasá ti.

(Tattha dussam me ti yo esa mamâvidúre khettapálo vasati dussa asammussá ti attho, apábhatan ti ábhataṁ ánítaṁ, maṁsasúlá ca dve godhá ti[y]: aṅgárapakkáni[z] dve maṁsasúláni eká ca godhá[æ], dadhiphálakan ti dadhivárako[ø], idan ti idaṁ mama ettakaṁ[a] atthi, etaṁ sabbam pi ṭavâbhirucikena[b] pákena pacitvá paribhuñjitvá[c] uposaṭhiko ḥutvá ramaṇíye rukkhamúle nisíditvá samaṇadhammam karonto etasmiṁ vanasaṇḍe vasá ti attho). Bráḥmaṇo 'páto va[d] táva ḥotu[e] pacchá jánissámîti' makkaṭassa santikaṁ gato tenâpi

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[o] B ṭhapitá te vaṭṭena vá uddhatá. [p] B maṁ. [q] B adds yathásukhaṁ. [r] C ramaníye, B ramaṇiye. [s] B pag eva. [t] both MSS. siṅgálassa. [u] C vutto. [v] C te sádhu. [x] both MSS. add ti. [y] in B is wanting ekañ ca dadhi --- godhá ti. [z] B agáre pakkáni. [æ] B ekaṁ godhañ ca. [ø] B has: kañca máváraṇaṁ, instead of dadhiphál -- várako. [a] C omits mama and has ettakantí. [b] B sabbaṁ pi yathábhirucikena. [c] B omits pákena and paribhuñjitvá. [d] B pag eva. [e] C omits ḥotu.

'kimatthaṁ ṭhito sîti' vutte[f] tath' evâḷha. Makkaṭo 'sádhu dassámîti'[g] tena saddhiṁ sallapanto[h] tatiyaṁ gátham áḷha:

3. Ambapakk' odakaṁ sítaṁ
sítacchâyaṁ manoramaṁ,
idaṁ bráḷmana me atthi,
etaṁ bhutvá vane vasá ti.

(Tattha ambapakkân ti madhuraṁ[i] ambaphalaṁ, udakaṁ sítan ti Gaṅgáya[k] udakaṁ sítalaṁ, etaṁ bhutvá vane vasá[l] ti bráḷmaṇa etaṁ ambaphalaṁ[m] paribhuñjitvá[n] ṣítalaṁ udakaṁ pivitvá yathábhirucite[o] ramaṇíye rukkhamúle nisinno samaṇadhammaṁ karonto imasmiṁ vanasaṇḍe vasá ti). Bráḷmaṇo 'páto va[p] táva ḥotu pacchá jánissámîti' sasapaṇḍitassa santikaṁ gato tenâpi 'kimatthaṁ ṭhito sîti' vutte[q] tath' evâḷha. Taṁ sutvá Bodhisatto somanassapatto 'bráḷmaṇa suṭṭhu te kataṁ áḷháratthâya[r] mama santikaṁ ágacchantena, ajjâḷhaṁ mayá[s] na dinnapubbaṁ[t] dánaṁ dassámi, tvaṁ pana sílavá páṇátipátaṁ na karissasi, gaccha[u] táta[v] dárúni[x] saṁkaḍḍhitvá[y] aṅgáre[z] katvá mayḥaṁ árocesi (árocehi?), aḷaṁ aṭṭánaṁ pariccajitvá aṅgáragabbhe[aa] patissámi, mama saríre pakke tvaṁ maṁsaṁ kháditvá samaṇadhammaṁ kareyyásîti' tena saddhiṁ sallapanto[bb] catutthaṁ gátham áḷha:

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[f] C vutto. [g] C dammíti. [h] B sallapento. [i] B madhura. [k] C gaṁgáya. [l] C omits vane vasá. [m] B ambapakkaṁ. [n] B paribhutvá. [o] C yathárúcite, B yathábhirucike. [p] B pag eva. [q] C vutto. [r] B te sutu kataṁ áḷharattoya. [s] B omits mayá. [t] B adinnapubbaṁ. [u] B adds braḷmaṇa. [v] B náná. [x] B dáruṇi. [y] B saṁkaḍhetvá. [z] C aṁgáre. [aa] B aṅgárakupe, C aṁgáragabbhe. [bb] B sallapento.

4. Na sasassa tilá atthi
na muggá nâpi taṇḍulá,
iminá agginá pakkaṁ[a]
mamaṁ[b] bhutvá vane vasá ti.

(Tattha mamaṁ bhutvá ti yan tvaṁ ahaṁ[c] aggiṁ karohîti[d] vadámi iminá agginá pakkaṁ mamaṁ bhuñjitvá imasmiṁ vane vasa, ekassa sasassa saríraṁ náma ekassa purisassa yápanamattaṁ hotîti.) Sakko tassa kathaṁ[e] sutvá attano ánubhávena[f] ekaṁ aṅgárarásiṁ[g] mápetvá Bodhisattassa árocesi. So dabbatiṇasayanato uṭṭháya tattha gantvá[h] 'sa ce me lomantaresu páṇaká atthi te má mariṁsú' ti vatvá[i] tikkhattuṁ saríraṁ vidhúnitvá[j] sakalasarírañ[k] dánamukhe ṭhapetvá[l] laṁghitvá padumapuñje[m] rájahaṁsó[n] viya pamuditacitto aṅgárarásimhi[o] pati. So pana aggi Bodhisattassa saríre lomakúpamattam[p] pi uṇhaṁ kátuṁ nâsakkhi[q], himagabbhaṁ paviṭṭho viya ahosi. Atha Sakkaṁ ámantetvá 'bráhmaṇa tayá kato aggi atisítalo, mama saríre lomakúpamattam[p] pi uṇhaṁ kátuṁ na sakkoti, kiṁ nám' etan' ti áha. 'Sasapaṇḍita[r] nâhaṁ bráhmaṇo Sakko ahaṁ[s] asmi[t] tava vímaṁsanatthâya ágato'[u] ti. 'Sakka[v] tvaṁ táva tiṭṭha[x] sakalo pi ce lokasanniváso maṁ dánena[y] vímaṁseyya n'eva me adátukámataṁ passeyyá' ti Bodhisatto síhanádaṁ nadi. Atha naṁ Sakko áha[z]: 'sasapaṇḍita tava guṇo sakalakappaṁ pákaṭo[aa] hotú' ti

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[a] B pâttaṁ. [b] B maṁ maṁ. [c] B yenáhaṁ. [d] B aggi árohiti. [e] B vacanaṁ. [f] B anubhávena. [g] B -rásiṁ, C aṁgára-. [h] B gantvá. [i] B omits vatvá. [j] B vadhúnitvá, C vidhunitvá. [k] C sakasaríraṁ. [l] C datvá. [m] B padumasare. [n] B rájáhaṁsá. [o] C aṁgára-. [p] B -mattaṁ. [q] B na sakkhi. [r] C omits sasa. [s] B haṁ. [t] B adds pi. [u] B adds mhi. [v] B sakko. [x] B tiṭhatu. [y] B cárena. [z] C omits áha. [aa] B pákato.

pabbataṁ píḷetvá pabbatarasaṁ ádáya candamaṇḍale sasalakkhaṇaṁ álikhitvá[a] Bodhisattaṁ ámantetvá[a] tasmiṁ vanasaṇḍe tasmiṁ yeva vanagumbe taruṇadabbatiṇapiṭṭhe nipajjápetvá attano ḍevaṭṭhánam[b] eva gato. Te pí cattáro paṇḍitá samaggá sammodamáná sílaṁ púretvá[c] uposathakammaṁ katvá yathákammaṁ gatá[d].

Satthá imaṁ desanaṁ[e] áharitvá saccáni pakásetvá játakaṁ samodhánesi (saccapariyosáne sabbaparikkhárádánadáyako gahapati sotápattiphale patiṭṭhahi): Tadá uddo Ánando ahosi, síngálo[f] Moggalláno, makkato Sariputto, Sakko Anuruddho[g], sasapaṇḍito pana[h] aham evá ti. Sasajátakaṁ[i].

THE ÇAÇA-JÁTAKA.

The following Játaka is taken from a MS. in the Imperial Library at Paris, called Játaka-málá, of which there are two copies, the one in Sanscrit characters, and the other in the Sanscrit-Nepalese writing. My transcript is made after the last-mentioned, before I was aware that the former existed, and has afterwards been collated with this. But the Sanscrit-Nepalese characters being very clumsy and indistinct, I do not rely upon the correctness of my transcript. I therefore consulted Professor Westergaard, to whom I am

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[a] B likkhitvá. [a] B ánetvá. [b] B vasanaṭṭhánam. [c] B adds dánaṁ datvá. [d] C gato, B kato. [e] B dhammadesanaṁ. [f] B siṅgálo pu. [g] C omits sakko anuruddho. [h] C omits pana. [i] B adds chaṭṭhamaṁ.

indebted for the restoration of the text in many places where I myself could make nothing out of it. Both MSS. end abruptly. The Sanscrit-Nepalese copy contains the following Játakas: 1. Vyághrí-játaka, 2. Çivi-, 3. Kulmáṣapiṇḍí-, 4. Çreṣṭha-, 5. Saḥya-, 6. Çaça-, 7. Agástya-, 8. Maitríbala-, 9. Viçvantara-, 10. Yajña-, 11. Çakra-, 12. Bráḥmaṇa-, 13. Unmádayantí-, 14. Supáraga-, 15. Matsya, 16. Vartakápotaka-, 17. Kacchapa-, 18. Kumbha-, 19. Putra-, 20. Visa-, 21. Çreṣṭhi-, 22. Buddhabodhi-, 23. Haṁsa-, 24. Maḥábodhi-, 25 Maḥákapi-, 26. Çarabha-, 27. Ruru-, 28. Maḥákapi-, 29. Xánti-, 30. Braḥma-, 31. Hasti-, 32. Sutasoma-, 33. Ayogṛḥa-, 34. Maḥiṣa-, 35. Çatapatra-játaka. The Sanscrit copy has the same Játakas except one, viz. the 17th or Kacchapa-játaka, which is left out intentionally, as the succeeding Játaka is called saptadaçamaṁ, and not, as in the Sanscrit-Nepalese copy, aṣṭádaço 'dhyáyah. There is not in the beginning of the book any indication of time and author. It is much to be desired that some one would take upon himself the publication of this Manuscript.

Tiryaggatánám api satáṁ maḥátmaṇáṁ çaktyanurúpá dánapravṛttír dṛṣṭvá kena náma manuṣyabhútena na dátavyaṁ syát. Tad yathânuçrúyate: Kasmiṁçcid araṇyáyatanapradeçe manojñavíruttṛṇatarugaḥananicite puṣpaphalavati vaiḍúryanílaçucisalilaváḥinyá saritá vibhúṣitaparyante mṛduçádvalástaraṇasukhasaṁsparçadarçaníyadharaṇítale tapasvijanavicarite Bodhisatvah çaço babhúva.

1. Sa satvayogád vapuṣaç ca sampadá
balaprakarṣád vipulena caûjasá
atarkitah xudramṛgair açaṁkitaç
cacára tasmiṁ mṛgarájalílayá.

2. Svacarmájinasaṁvítah
svatanúruḥavalkalah
munivat tatra çuçubhe
tuṣṭacittas tṛṇáṅkuraih.

3. Tasya maitryavadátena
manovákkáyakarmaṇá
áçujṛmbhitadaurátmyáh
práyah çiṣyasukhá mṛgáh.

Tasya guṇátiçayasambhṛtena sneḥagauravena viçeṣavattaram avabaddhahṛdayás trayah saḥáyá babhúvur, udrah çṛgálo vánaraç ca. Te parasparasambandhanibaddhasneḥá iva bándhavá anyonyapraṇayasammánanávarúdhasauhárdá iva ca suhṛdáh sammodamánás tatra viḥaranti sma. Tiryaksvabhávavimukháç ca práṇiṣu dayánuvṛttyá laulyapraçamád vismṛtasteyapravṛttyá dharmávirodhinyá ca yaçonuvṛttyá paṭuvijñánatvád vinayaniyamadhírayá ca ceṣṭayá devatánám api vismayaníyá babhúvuh.

4. Sukhánulome guṇabádhini krame
guṇánukúle ca sukhoparodhini
naro pi távad guṇapaxasamçrayád
virájate, kim vata tiryagákṛtih.

5. Abhút sa teṣám tu çaçákṛtih kṛtí
paránukampápratipadgurur guruh
svabhávasampac ca guṇakramánugá,
yaço yad eṣám suralokam apy agát.

Atha kadácit sa maḥátmá sáyáḥnasamaye dharmaçravaṇártham abhigataih sabaḥumánam upásyamánas taih saḥáyaih paripúrṇapráyamaṇḍalam ádityaviprakarṣád vyavadáyamánaçobham rúpyadarpaṇam iva vatsaruviraḥitam (?)íṣatpárçvápavṛttabimbam

çuklapaxacaturdaçîcandramasam uditam abhisamîxya sahâyân uváca:

6. Asâv âpûrṇaçobhena
mandalena hasann iva
nivedayati sâdhûnâm
candramâh posadhotsavam.

7. Tad vyaktam câ pañcadaçî
yato bhavadbhih posadhah
niyamam abhisampâda-
yadbhir nyâyôpalabdhah (?).

Tenâhâraviçeṣeṇa kâlopanatam atithijanam pratipûjya prâṇasandhâraṇam anuṣṭheyam, paçyantu bhavantah:

8. Yat samprayogâ virahávasânâh,
samucchrayâh pâtavirûpaniṣṭhâh
vidyullatâbhanguralolam âyus
tenaîva kâryo dṛḍham apramâdah.

9. Dânena çîlâbharaṇena tasmât
punyâni samvardhayitum yatadhvam,
vivartamânasya hi janmadurge
lokasya punyâni parâ pratiṣṭhâ.

10. Târâgaṇânâm abhibhûya laxmîm
vibhâti yat kântiguṇena somah
Jyotîmṣi câkramya sahasraraçmir
yad dîpyate punyagunocchrayah sah.

11. Drptasvabhâvâh sacivâ nrpâç ca
punyaprabhâvât pṛthivîçvarâṇâm
sadaçvavṛttyâ hatasarvagarvâh
prîtâ ivâjñâdhuram udvahanti.

12. Puṇyair vihīnán anuyáty alaxmír
visyandamánán api nítimárge
puṇyádhikaih sá hy avabhartsyamáná
paryety amarṣád iva tadvipaxán.

13. Duhkhapratiṣṭhád ayaçonubaddhád
apuṇyamárgád uparamya tasmát
çrímatsu saukhyodayasádhaneṣu
puṇyaprasaṅgeṣu matiṁ kurudhvaṁ.

Te tathêty asyânuçásanaṁ pratigṛhyâbhivádya pradaxiṇíkṛtya caînaṁ sván sván álayán abhijagmuh. Aciragateṣu ca teṣu saháyeṣu sa maháatmá cintám ápede:

14. Atither abhyupetasya
sammánáṁ yena tena vá
vidhátuṁ çaktir asty eṣám;
atra çocyo 'ham eva tu.

15. Asmaddantágravicchinnáh
paritiktás tṛṇáṅkuráh
çakyá nátithaye dátuṁ,
sarvathá dhig açaktitáṁ.

16. Ity asámarthyadínena
ko nv artho jívitena me,
ánandah çokatáṁ yáyád
yasyaîvam atithir mama.

Tat kutrêdánim idam atithiparicaryávaiguṇyanihsáraṁ çarírakam utsṛjyamánaṁ kasyacid upakáráya syád iti vimṛçan sa maháatmá smṛtiṁ pratilebhe: Aye, svádhínasulábham etan niravadyaṁ vidyate mamaîva khalu atithijanapratipújanasamartharúpaṁ çaríradhanaṁ, tat kim ahaṁ viṣídámi.

17. Samadhigatam idaṁ mayâtitheyaṁ,
hṛdaya vimuñca yato viṣádadainyaṁ
samupanatam anena satkariṣyámy
aḷham atithipraṇayaṁ çarîrakeṇa.

Iti viniçcitya sa maḥásatvaḥ paramam iva lábham adhigamya paramaprîtimanás tatrâvatasthe.

18. Vitarkátiçayas tasya
hṛdayapravijṛmbhitaḥ
áviçcakre prasádaṁ ca
prabhávaṁ ca divaukasáṁ.

19. Tataḥ praḥarṣád iva sácalá maḥî
babhúva*) nibhṛtárṇaváṁçuká
vitastaruḥ khe suradundubhisvaná
diçaḥ prasádábharaṇáç cakáçire.

20. Prasaktamandastanitopaḥásinas
taḍitpinaddháç ca ghanáḥ samantataḥ
parasparáçleṣavikîrṇareṇubhiḥ
praçaktam (?) enaṁ kusumair avákiran.

21. Samudvaḥan dhîragatiḥ samîraṇaḥ
sugandhinánádrumapuṣpajaṁ rajaḥ
mudá pravṛddhair avibhaktabhaktibhiḥ
tam arcayámása kṛçáṁçukair iva.

Tad upalabhya pramuditavismitamanobhir devatábhiḥ samantataḥ parikîrtyamánaṁ tasya vitarkádbhutaṁ (add: çrutvá) Çakro devendraḥ samápûryamáṇavismayakautúḥalena manasá

*) Two syllables wanting.

tasya mahâsatvasya bhávajijñásayá dvitíye 'hani gaganatalamadhyam abhilaṅghamáne patutarakiraṇaprabháve savitari, prasphullitamarícijálavasanásu bhásvarátapavisarávagunṭhitásv análokanaxamásu dixu, sañxipyamánacchâyesv api vṛddhacírívirávonnáditeṣu vanántareṣu vicchidyamánapaxisampáteṣu, gharmaklamápítotsáheṣv adhvageṣu, Çakro devánám adhipatir bráhmaṇarúpí bhútva márgapranaṣṭa iva xuttarṣaçramaviṣádadínakaṇṭhah sasvaram prarudan nâtidúre teṣám vicukroça:

22. Ekam sárthát paribhraṣṭam
bhramantam gahane vane
xucchramaklántadeham mám
trátum arhanti sádhavah.

23. Márgámárgajñánaniçcetanam mám
diksammohát kvâpi gacchantam ekam
kántáre 'smim gharmatarṣaklamártam
má bhaih çabdaih ko 'tra nu mám hládayet.

Atha te mahâsatvás tasya tena karuṇenâkranditaçabdena samákampitahṛdayáh sasambhramá drutataragatayas tam deçam abhijagmuh. Márgapranaṣṭádhvagadínadarçanam caînam abhisamíxya samabhigamyôpacárapurahsaram samáçvásayanta úcuh:

24. Kántáre vipranaṣto 'ham
ity alam sambhrameṇa te
svasya çiṣyagaṇasyêva
samípe vartase hi nah.

25. Tad adya távad asmákam
paricaryáparigrahád
vidháyânugraham saumya
çvo gantási yathepsitam.

Athôdras tasya tuṣṇíbhávád anumatam upanimantraṇam avetya harṣasambhramatvaritagatih sapta rohitamatsyán samupaníyâvocad enaṁ:

26. Mínáribhir vismaraṇojjhitá vá
trásotplutá vá sthalam abhyupetáh
khedaprasuptá iva sapta matsyá
labdhá mayaîtán nivasêha bhuktvá.

Atha çṛgálo 'py enaṁ yathopalabdham annajátam upasaṁhṛtya praṇámapurahsaraṁ sádaram ity uváca:

27. Ekáṁ ca godháṁ dadhibhájanaṁ ca
kenâpi santyaktam ihâdhvagena
tan me hitávexitayôpayujya
vane 'stu te 'smiṁ guṇaván sa vásah.

Ity uktvá paramaprítimanás tad asmâi samupajahára. Atha vánarah paripákaguṇád upajátamárdaváni manahçilácúrṇarañjitánîvâtipiñjalány (-piṅgalány?) atiraktabandhanamúláni piṇḍígatány ámraphalány ádáya sáñjalipragrahaṇam enaṁ avocat:

28. Ámráṇi pakvány udakaṁ manojñaṁ
cháyáç ca satsaṅgamasaukhyaçítáh
ity asti me brahmavidáṁ variṣṭha,
bhuktvaîtad atraîva tavâstu vásah.

Atha çaçah samabhisṛtyaînam upacárakriyánantaraṁ sabahumánam udíxamánah svena çaríreṇôpanimantrayámása:

29. Na santi mudgá na tilá na taṇḍulá
vane vivṛddhasya çaçasya kecana,
çaríram etat tv analábhisaṁskṛtam
mamôpayujyâdya tanovane vasa.

30. Yad asti yasyêpsitasádhanaṁ dhanaṁ.
sa tan niyuñkte 'rthisamágamotsave;
na câsti deḥád adhikaṁ ca me dhanaṁ,
pratíccha, sarvasvam idaṁ yato mama.

Çakra uváca:

31. Anyasyâpi badhaṁ távat
kuryád asmadvidhah kathaṁ,
iti darçitasauḥárde
kathá kaîva bhavadvidhe.

Çaça uváca: Upapannarúpam idam ásannánukroçe bráḥmaṇe, tad iḥaîva távad bhaván ástám asmadanugraḥápexayá yávat kutaçcid átmánugraḥopáyam ásádayámîti. Atha Çakro devánám indras tasya bhávam avetya taptatapaníyavarṇasphuratpratanujválaṁ vikíryamáṇavisphuliñgaprakaraṁ nirdhúmáñgáraráçim abhinirmimíte. Atha çaçah samantato 'nuvilokayaṁs tam agniskandhaṁ dadarça, dṛṣṭvá ca prítimanáh Çakram uváca: Samadhigato 'yaṁ mayâtmánugraḥopáyah, tad asmaccharíropayogát saphalám anugraḥáçám me kartum arḥasi. Paçya maḥábráḥmaṇa:

32. Deyaṁ ca ditsápravaṇaṁ ca cittaṁ
bhavadvidhenâtithiná ca yogah
námâstu me, tad dhi sukhéna çakyaṁ,
tat syád amoghaṁ bhavadáçrayád me.

Ity anuníya sa maḥátmá sammánanádarád atithipriyatayá câinam abhivádya:

33. Tatah sa taṁ vaḥnim abhijvalantaṁ,
nidhiṁ dhanárthí saḥasêva dṛṣṭvá,
pareṇa haṛṣeṇa samáruroḥa,
toyaṁ hasatpadmam ivaîkahaṁsah.

Taṁ dṛṣṭvá paramavismayávarjitamatir devánám adhipatih svayam eva vapur ástháya divyakusumavarṣapurahsaríbhir manahçrutisukhábhir vágbhir abhipújya taṁ mahásatvaṁ kamalapaláçalaxmísamṛddhábhyáṁ bhásuráṅgulívibhúṣaṇálaṁkṛtábhyáṁ páṇibhyáṁ svayam eva câinaṁ parigṛhya tridaçebhyah sandarçayámása: Paçyantv atrabhavantas tridaçálayanivásino deváh samanumodantáṁ cêdam ativismayanîyaṁ karmávadánam asya mahásatvasya.

34. Tyaktaṁ tathânena yathá çaríraṁ
nihsaṅgam adyâtithivatsalena
nirmályam apy evam akampamáná
nâlaṁ parityaktum adhírasatváh.

35. Játih kvêyaṁ tadvirodhi kva cêdaṁ
tyágaudáryaṁ cetasah páṭavaṁ ca,
vispaṣṭo 'yaṁ puṇyamandádaráṇáṁ
pratyádeço devatánáṁ nṛṇáṁ ca.

36. Aho vata guṇábhyása
vásitásya yathámatih (?)
aho sadvṛttavátsalyaṁ
kriyaudáryeṇa darçitaṁ.

Atha Çakras tatkarmátiçayavikhyápanárthaṁ lokahitávexí çaçabimbalaxaṇena Vaijayantasya prásádavarasya Sudharmáyáç ca devasabháyáh kúṭágárakarṇike candramaṇḍalaṁ câbhyalaṁcakára.

37. Sampúrṇe 'dyâpi tad idaṁ
çaçabimbaṁ niçákare
cháyámayam ivâdarçe
rájate 'bhivirájate.

38. Tatah prabhṛti lokena
kumudákaraḥásanah
xaṇadátilakaç candrah
çaçáñka iti kírtyate.

Te py udraçṛgálavánarás tataç cyutvá devaloke upapannáḥ kalyáṇamitraṁ samásádya.

Tad evaṁ tiryaggatánám api maḥásatvánáṁ çaktyanurupá dánapravṛttír dṛṣṭvá kena náma manuṣyabhútena na dátavyaṁ syát. Tad yathâpi tiryaggatá api guṇavátsalyát sampújyante sadbhir iti guṇeṣv ádarah kárya ity evam apy unneyaṁ. Iti Çaçajátakaṁ ṣaṣṭhamaṁ.

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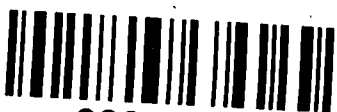
— es tritt in dem herausgegebenen Werk gerade diejenige Seite des Buddhismus hervor, durch welche er seine Berechtigung zu der hohen Stellung, welche er in der culturhistorischen Entwickelung, der Erziehung der Menschheit einnimmt, auf die evidenteste Weise geltend zu machen fähig ist, nämlich die ethische. Der Text enthält nämlich 423 Strophen, welche sowohl dem Inhalt als der Form nach grösstentheils vortreffliche moralische Sprüche bilden, die in der vorliegende Anordnung und ihrer bisweilen künstlerischen, bald antithetischen, bald klimaxartigen Zusammenstellung häufig einen wahrhaft tiefen und stärkenden Eindruck machen, der ergreifend und belehrend wirkt und uns mit Bewunderung und Ehrfurcht vor dem milden und humanen Stifter des Buddhismus erfüllt. Prof. Benfey in the Göttingische gelehrte Anzeigen 1856.

Eine überaus dankenswerthe Arbeit, durch die Mittheilungen aus dem Commentar des Buddhaghosa insbesondere eine wahre Fundgrube für das Studium des südlichen Buddhismus; auch schon als der erste grössere Text in Páli von dem höchsten Interesse in sprachlicher Beziehung. Zarncke's Literarisches Centralblatt für Deutschland 1855.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